THE LOGIKE OF THE MOST EXCELLENT PHILOSOPHER P. RAMVS Martyr:

Newly tranſlated, and in diuers places corrected, after the minde of the Author.

PER

M. Roll. Makylmenæum Scotum, rogatu viri honeſtiſſimi, M. Ægidij Hamlini.

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1581.

Cum Priuilegio.

The liuely pithe of Platoes vvitte
and Ariſtotles ingenie,
The pleaſaunt vaine of Cicero,
and of Quintiliane
The iudgement highe, here thou
mayſt ſee: therfor if thou be vviſe
No farther ſeeke but in this booke
thy ſelfe doe exerciſe.

TO THE VVORSHIP-FVLL M. ROBERT WYKES OF DODINGTON IN THE Countey of Glouceter Esquier.

ALEXANDER *King of Macedone (most Worshipfull Mecenas) not so much for his valiaunt and martiall faites (although they were most victorious) as for his great love and ardente zeale which he bare to vertue and knowledge, hath bene of all men had in most worthy estimacion and goodly memorie. Iob called the servaunt of God, although he was worthy to be praised of all men for his justice and equitie, yet he was most commended for his singular patience in time of tribulation and great calamitie. But when I considere with my selfe your insatiable desire and most fervent love, not onely in the following of your owne studie, but also in the promouinge, and furtheringe of others: your greate patience and incredible constancie, in*

ſufferinge affliction and abiding equitie: I am compelled to confeſſe that there is none neither amongeſt the prophane and ethnicke authours, neither amongeſt the eccleſiaſticall and ſpirituall Fathers (of what eſtate or qualitie ſoeuer they were) with the which ye may not be compared, yea or rather preferred. For if Alexander were praiſed that in the middeſt of his triumphant victories he did beare abroade with him Ilias the famous worke of Homer cõtaining the battailes and deſtruction of Troye: How much more are ye to be commended that in the middeſt of your calamitie do both night and day where ſoeuer ye be, carie and reade a more worthy and pretious worke? Alexander in proſperitie tooke pleaſure to reade Homere treatting, of martiall factes, to thende he might guide his armie according to the exacte rule therin declared: ye take pleaſure in aduerſitie to read the holy Scripture and worde of God, to thende ye may gouerne your life according to the will and commaundement of God. Where Alexander was, there was prophane Homere: where ye are there is the holy Bible. When Alexander did ſleepe Homere was his boulſter: when ye doe ſleepe, the Bible is your pillow: Alexander for all his riches is

praiſed

praised for the continuall reading of one booke: what shall I then say of you that haue bestowed no little parte of your goods in buying of most worthy workes. Iob which is set before our eyes the example of a singular patiẽce being extreamely afflicted in outward thinges, and in his body, through his great tormentes and afflictions brasted forth into many inconueniences both of wordes and sentences, and shewed him selfe as a desperate man in many thinges, and as one that would resiste God. Ye hauing no lesse occasion to complaine being most vniustly spoiled of your goods troubled in minde and conscience, threatned dayly by your enemies doe notwithstanding constantly resiste acknowledging God to haue secret iudgementes, to chastise those Fatherly whome he loueth, and to let the reprobate runne to destructiõ. These and other your most singular vertues hauing considered and experimented the good will and minde which you beare to the furtheraunce and setting forth of all sciences, I coulde finde none more apte, or worthy vnder whose name this golden treasure should come abrode, then his whose vertue and good behauiour, might geue some place and authoritie to the same. For although thereby many more adorned with

riches and possessions of this worlde yet in setting forth of vertue and singular patience I finde none at all. Now therefore to conclude (Sithence, I know you to be most alienated from all ambition) I beseeche you to receiue, this my small present in good parte, hauing rather respecte to the minde of the gener then to the gifte it selfe, although most pretious. So I committe you to the protection of God almightie, wishing his heauenly Maiestie, that ye may constantly persenere as ye haue begonne, both in your spirituall and temporall affaires, to thende that ye liuing Godly in this worlde may obtaine that heauenly Crowne of glorie which our Sauiour Iesus Christ hath prepared to all those that doe patiently watche for his appearinge: to whome with the Father and the holy Ghost be all laude, honour and praise world without ende.

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THE EPISTLE TO THE READER CONTAINING THE OCCASION of the setting forth of this booke, the vtilitie and profitte of the same, the vse and facilitie, vvith the declaration of three golden documentes or rules appertaining to the matter of euery arte: and last a briefe declaration of the methode and forme to be obserued in all artes and sciences.

SEEING it is the dewtie of all Christians (beloued Reader) to labour by all meanes, that they may profitte and aide their bretheren, and to hide or keepe secret nothing, which they know may bring greate vtilitie to the common wealth. I thought it my dewtie (hauing perceiued the great commoditie which this booke bringeth to the Reader of what state and qualitie soeuer he be) to make thee and all others to whose knowledge it shall come pertakers therof. But least thou thinke that thy labour and paine should be lost in reading of the same, seeing so many bookes going abrode vnder glorious names, hauing in deede litle or no vtilitie, but wrapped all together with innumerable difficulties: I shal in few wordes shew thee, the matter cõtained in this booke, the methode and forme of the same, how easie it is aboue all others to be apprehended, how thou shalt applie it to all artes and sciences, and shortly that no arte or science may either be taught or learned perfectly without the knowledge of the same. As for the matter which it containeth, thou shalt vnderstand that there is nothing appertaining to Dialecticke either in Aristotles xvij bookes of Logike, in his eight bookes of Phisicke, or in his xiiij. bookes of Philosophie, in Cicero his bookes of Oratorie, or in Quintilian (in the

which there is almoſt nothing that doth not either appartaine to the inuention of argumentes or diſpoſition of the ſame, but thou ſhalt finde it ſhortly and after a perfecte methode in this booke declared. For thou ſhalt finde no argument which is not either referred to one of the nine argumētes artificiall, or to the vnartificiall: no ſorte of diſpoſition which doth not appartaine either to the iudgement of the propoſition, Sillogiſme or Methode. But thou wilt ſaye how is it poſſible that this litle booke is able to containe all that, which the forenamed bookes (being ſo many) doth entreate? In deede thou haſt no litle occaſion to maruell, but (hauing more deepely conſidered the matter) I beleeue thou ſhall not maruell ſo much. For in this booke there is three documentes or rules keept, which in deede ought to be obſerued in all artes and ſciences. The firſt is, that in ſetting forth of an arte we gather onely togeather that which doth appartaine to the Arte which we intreate of, leauing to all other Artes that which is proper to them, this rule (which may be called the rule of Iuſtice) thou ſhalt ſee here well obſerued. For here is all which doth appartaine to Logike, and nothing neither of Grammer, Rethoricke, Phiſicke, nor any other Arte. This is that documente which Apelles many yeares ago did ſignifie vnto vs, for whē as the Shoomaker reprehended the ſhooe of Apelles image, Apelles tooke it in good parte, becauſe it did appertaine to the Shoomakers arte: but when paſſing his boundes he began to finde faulte with the clothes alſo, Apelles ſaid to him, *Nihil Sutor vltra crepidam*, which ſignifieth that the Shoomaker ſhould keepe him with in the boundes of his arte. And therefore

beloued

(beloued Reader) all thoſe which either write or teach either diuinity, Phiſicke, the law or any other thing do violate and breake this document, when they degreſſe from their purpoſe and do raile vpon other things nothing pertaining thereto. For howſoeuer they write or teach (ſo it be from their purpoſe) it is to be had of no eſtimation. Is he not worthy to be mocked of all mé, that purpoſeth to write of Grammer, and in euery other chapter mingleth ſomthing of Logicke, and ſomthing of Rethoricke: & contrary when he purpoſeth to write of Logicke doth ſpeake of Grammer and of Rethoricke? that taketh a text to preach of faſting and diſputeth the moſt parte of his howre of images or ſwearing? that promiſeth to ſhew me the cauſes and ſignes of the ſtone, and telleth me many tales pertaining to the gowte? that when he is aſked of contractes or obligations, aunſwereth of libertie or bondage? Or if the Aſtrologian being asked of the eclips of the ſunne, ſhould aunſwere me ſome thing concerning the motion of the ſtarres? And yet we ſee the moſt part of our learned men both in their teaching & writing (to the great hurte and domage of youth) moſt vnſhamfully do vſe the ſame which I would to God were amended. The ſecond document (which diligently is obſerued in this booke) is that all the rules and preceptes of thine arte be of neceſſitie true, which Ariſtotle requireth in the ſecond booke of his Analitikes, and in diuerſe chapters in his former booke. Thou ſhalt violate this document, whéſoeuer amongeſt thy preceptes in writing or teaching thou ſhalt mingle any falſe, ambigious, or vncertaine thing: as if in teaching me my logicke, which conſiſteth in rules to inuent argumentes, &

to dispone and iudge the same, thou shouldest begin to tell me some trickes of poysonable sophistry: and when thou shouldest teach me the worde of God truely thou goest about to deceiue me by telling me mans inuentions: and if thou shouldest (being destitute of good argumẽts to proue thy mater) be lie some auncient writer to beguile the rude and ignorant people, or forge some Authors to colour thy knauery which neuer was, or wrot at any time. I doubt not (gentle reader) but thou hast read of such fellowes: alwayes call thou vppon God that it wil please his heauenly Maiestie to plant this our rule of veritie in the hearts of all men, but most chiefly in the breastes of the Pastors of the Church, who haue the charge ad dispensation of his holy worde. The thirde document which thou shalt note herein obserued is, that thou intreate of thy rules which be generall generally, and those which be speciall specially, and at one time, without any vaine repetitions, which doth nothing but fill vp the paper. For it is not sufficient that thou keepe the rule of veritie and iustice, without thou obserue also this documente of wisedome, to dispute of euery thing according to his nature. Do not intreat therefore generall matters particulerly, nor particuler matters generally, for in so doing thou playest the Sophisters part, as Aristot. teacheth in the first booke of his posteriors, and shalt be compelled to vse tautalogies & vaine repetitions which thou knowest to be most pernicious to all artes and sciences. For if I aske thee what is Logicke? and thou answerest, that which teacheth to inuent argumentes, thou answerest truly but not wisely, because thou intreatest a generall thing particularly: I aske thee for the definition

finition of the whole arte,& thou geueſt me the de finion of inuention, which is but a part of the arte. And cõtrarie:if I aske thee what is inuẽtion,& thou anſwereſt an arte which teacheth to diſpute well, ſurely thou anſwereſt not wiſely, for thou intreateſt a particuler thing generally:I aske of thee,the definition definition of the of a part of the arte & thou geueſt me the whole arte.Note well theſe three rules in reading of thine Authors:ſee,if they intangle them ſelues, with thinges nothing appartaining to their purpoſe: if they trouble thee with ambiguous or deceiptfull ſpeakings, and do not handle euery thing after his nature. Take the fornamed bookes, and with the rule of iuſtice geue to euery arte his owne,& ſurely if my iudgement doth not farre deceaue me,thou muſt giue ſome thing to the arte of Grammer ſome thing to Rethoricke, ſomething to the foure Mathematicall artes,Arithmeticke,Geometrie,Aſtrologie and Muſicke,ſomethin g alſo(although but litle)to Phiſicke,natural Philoſophie,& diuinitie.And yet all that is in theſe bookes (onely the fore-ſaid digreſſions excepted)doth appertaine either to the inuention of Logicke,or els to the iudgement. Now gather togeather that which remaineth,after euery arte hath receiued his owne,& ſee if there be any falſe,ambiguous or vncertaine thing amõgeſt it,& if there be(as in deede there is ſome) take thy document of veritie,& put out all ſuch ſophiſticall ſpeakinges. And laſt perciue if all thinges be handled according to their nature, the generall generally,& the particuler particularly, if not, take thy rule of wiſdom,& do according as the third documẽt teacheth thee:aboliſh al tautalogies & vaine repetitiõs,& ſo thus much being done, thou ſhalt

comprehende the reſt into a litle rome. And thus much cõcerning the matter intreated in this booke The forme and methode which is kept in this arte, commaundeth that the thing which is abſolutely moſt cleare, be firſt placed: & ſecondly that which is next cleare, & ſo forth with the reſt. And therfore it continually procedeth from the generall to the ſpeciall and ſinguler. The definition as moſt gene- rall is firſt placed, next followeth the diuiſion, firſt into the partes, aud next into the formes and kindes. Euery part and forme is defined in his owne place, and made manifeſt by examples of auncient Authors, and laſt the members are limited and ioi- ned togeather with ſhort tranſitions for the recrea- tiõ of the Reader. This is that only perfect method which Plato & Ariſtotle did know obſerued by ma- ny noble writers both Hiſtoriographers, Orators, & Poetes & now laſt (being ſuppreſſed by ignorance many yeares) raiſed as it were from death by the moſt learned & Martyr to God, *Petrus Ramus*, who hath not only proued with ſtrong argumente s, but in very deede ſet before our eyes that this perfect methode may be accommodate to all artes & ſcien- ces. What ſhall we ſay thẽ of thoſe, that in teaching & writing (to the great hurt of the memorie) doth put as it were the taile formoſt, hauing no regard how euerie thing is placed, but euen as it chaun- ſeth to come into their Mouthe, ſo letteth it go, Did euer Plato or Ariſtotle ſo? no in deede. But that thou maieſt a litle the better perceiue the vtilitie of this arte, and how farre thee vſe of it doth exteḋ, I will ſhortely ſhew thee how thou ſhalt accommo- date the ſame to all artes and ſciences, ſetting be- fore thine eyes one or two for an example. And

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firſt what arte ſoeuer thou purpoſeſt to intreate of, thou muſt come garniſhed with theſe three, Iuſtice, Veritie, & Wiſedome, as before is ſaide: and then if thou be a diuine this methode willeth thee that in place of the definition, thou ſet forth ſhortly the ſumme of the text, which thou haſt taken in hande to interprete: next to part thy text into a few heads that the auditor may the better retaine thy ſayings: Thirdly to intreate of euery head in his owne place with the ten places of inuention ſhewing them the cauſes, theffectes, the adioints & circumſtances: to bring in thy compariſons with the reſt of artificiall places: and laſt to make thy matter plaine & manifeſt with familier examples & authorities out of the word of God: to ſet before the auditor (as euery heade ſhall giue thee occaſion) the horrible and ſharpe puniſhing of diſobedience, & the ioyful promiſes appartayning to the obediēt & godly. Yf thou be a Phiſition & willing to teach (as for example) of a feuer, this methode willeth thee to ſhew firſt the definition, that is, what a feuer is next the diuiſion, declaring what ſort of feuer it is, whether the quartane quotidian, hectticke, or what other: thirdly to come to the places of inuention, & ſhew firſt the cauſes of the feuer euery one in order, the efficiēt, as may be hotte meates, the matter as melancolie, choler, or ſome rotten humor, and ſo forth with the formale cauſes and finall. The ſeconde place is the effecte, ſhew then what the feuer is able to bring forth, whether death or no. The third place wiſheth thee to tell the ſubiect of the feuer, whether it be in the vaines, artiers, or elſe where. The fourth to ſhew the ſignes and tokens which appeare to pretende life or death: and to be ſhorte thou ſhalt paſſe tho-

rough the reſt of the artificiall places, and do that which is required in euery of them: And laſt come to the confirming of thy ſayinges by examples, authorities, & (as Hippocrates & Galen haue done) by hiſtories & long experience. After this method Heraclitus the Philoſopher examined the phiſitions which came to heale him, & becauſe they were ignorant & could not aunſwere to his interrogations he ſent them away, & would receiue none of their Medicens: for (ſaid he) if ye can not ſhewe me the cauſes of my ſicknes, much leſſe are ye able to take the cauſe away. So the lawyer ſhall plead his cauſe, in prouing or diſprouing after as his matter ſhal require, with theſe ten places of Inuention, & diſpone euery thing orderly into his propoſitions, ſyllogiſmes, & methode. So ſhall the Orator declaime: the Mathematician ſet forth his demonſtrations: and to be ſhort both in writing, teaching & in learning, thou mayeſt alwayes kepe theſe three golden documentes in intreating thy matter, and this moſt ingenious & artificiall method for the exact forme & diſpoſition of the ſame. After the exact obſeruatiõ of the forſaide materiall documentes and naturall methode thou haſt this litle booke ſet furth to thee which being well peruſed is able to bring more profit to thee (I ſpeake after experience) then all thy fower yeares ſtudy in Plato or Ariſtotle as they are now extant. And beſids the great vtility which thou ſhalt apprehend of this booke, the facilitie and eaſines of the ſame is not a litle to be commended. For here thou haſt nothing to learne (and yet thou ſhalt learne all) but only ten places of inuention, with the diſpoſition of the propoſition, ſillogiſme, & methode. Euery place of inuention & euery ſorte of

diſpoſition is made ſo cleare & manifeſt with examples choſen out of the moſt auncient Authors, That almoſt by thy ſelf (if thou haue any quicknes of ſpirit) thou maieſt attaine in the ſpace of two mõthes the perfect knowledge of the ſame. Here I will ſpeake nothing of the enuious, that thinketh it not decent to write any liberall arte in the vulgar tongue, but woulde haue all thinges kept cloſe either in the Hebrewe, Greeke, or Latine tongues. I know what great hurt hath come to the Church of God by the defence of this miſcheuous opinion: yet I would aske them one thing that thou maieſt know their deceiptfull policie, and that their ſaying hath no grounde of veritie. Whether wrote Moyſes (the Hebrewe and diuine) and after him Eſdras in the Hebrewe & vulgar tongue or in ſome other ſtraũge tongue? Did Ariſtotle and Plato Greek Philoſophers, Hipocrates and Galen Greeke Phiſitions, leaue the Greke tongue, becauſe it was their native language, to ſeeke ſome Hebrew or Latine? Did Cicero, who was a Latiniſt borne writ his Philoſophie & Rethorike in the Greeke tõgue, or was he cõtent with his mother tongue? and ſurely as he teſtifieth him ſelfe he had the perfect knowledg of the greke tongue, yet he wrot nothing therin which we haue extãt at this daye. Shal we then thinke the Engliſh or Scottiſh tongue, it not fit to write any arte into? no in deed. But peraduẽture thou wilt ſay that ther is not Scottiſh words for to declare and expreſſe all thinges contained into liberall artes, truth it is: neither was there Latine words to expreſſe al things written in the Hebrew and Greke tongues: But did Cicero for this cauſe write no philoſophie in Latin thou wilt not ſay ſo, leſt I take the with a manifeſt ly

What then did Cicero? he laboreth in the Latine tongue, as Aristotle before him did in the Greeke, and thou enuious felow ought to do in thy mother tongue what soeuer it be, to write he amplified his natiue tongue, thinking no shame to borrow from the Hebrucians &Greecians such words as his mother tongue was indigent of. What, shall we thinke shame to borrow either of the Latine or Græke, more then the learned Cicero did? or finde some fit words in our own tongue able to expresse our meaning as Aristotle did? shall we I say be more evnkinde to our natiue tõgue & countrie then were these mẽ to theirs? But thou wilt say, our tongue is barbarous and theirs is eloquent? I aunswere thee as Anacharsis did to the Athenienses, who called his Scithian tongue barbarous; yea sayth he, Anacharsis is barbarous amongest the Athenienses, and so are the Athenienses amongest the Scithians, by the which aunswere he signifieth that euery mans tongue is eloquent enough for himselfe, and that others in respect of it is had as barbarous.

Thou seest (good Reader) what a grounde they haue to defend their opinions, & how they labour only to roote out all good knowledge & vertue, & plante meere ignorance amongest the common people. Now for to conclude, it shalbe thy dutie to receiue this my litle paynes in good parte, and to call vpon God that the vse thereof may tend to the glorie of his holy name & profit of our breatherne.

THE

THE FIRST BOOKE OF DIALECTICKE.

CAP. I.

Of the definition and diuisions of Dialecticke.

DIalecticke otherwise called Logicke, is an arte which teacheth to dispute well.

It is diuyded into two partes: Inuentiō, and iudgement or disposition.

Inuention is the first parte of Dialecticke, which teacheth to inuente argumentes.

An argumente is that which is naturally bente to proue or disproue anything, such as be single reasons separatly and by themselues considered.

An argumente is either artificiall or without arte.

Artificiall is that, which of it selfe declare, and is either first, or hath the beginning from the first.

The first is that which hath the beginning of it selfe; and is either simple or compared.

The ſimple is that, which ſimplie and abſolutely is conſidered: and is either agreable or diſagreable.

Agreable is that, which agreeth with the thing that it proueth: and is agreable abſolutly, or after a certaine faſhion.

Abſolutly, as the cauſe and the effect.

CAP. II.

Of the cauſe efficient.

THe cauſe is that by whoſe force the thing is: and therfore this firſt place of inuention is the fountaine of all ſciences: for that matter is knowen perfectly, whoſe cauſe is vnderſtanded: So that not without good reaſon, the Poet doth ſay:

Happy is the man withouten doubte,
Of thinges who may the cauſes well finde oute.

The cauſe is either efficient and materiall, or formall and finall.

The efficient is a cauſe from the which the thing hath his being. Of the which although that there be no true formes, yet a great aboundance we finde by ſome certaine meanes diſtincte.

And firſt the thing that engendreth or deſendreth is called the efficient cauſe. As Duide,

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in his first booke of the remedy for loue, calleth Slouthfulnesse the efficient cause of loue, which being taken away loue ceaseth: for thus he there sayeth:

When curable thou shalt appeare therefore,
By my science thy health for to attaine.
Geue eare, this is my counsaill euermore,
From slouth and idlenesse thou do abstaine.
For these to filthy lust thy minde prouoketh,
And do maintaine that, which they haue once wrought.
These be the causes with foode that nourisheth,
This euill which now is pleasant in thy thought.

The father also, and the mother which engendreth, & the nurses which bring vp, are causes efficientes. As Dido. in the 4. booke of Eneidos being sorely offended with Aeneas, and seeking a cause of his crueltie, denieth him to be Venus or Anchises sonne, and faineth other parentes to him.

O false Ænee thy selfe why dost thou faine,
Of Venus faire the Goddes sonne to be:
Or that Anchise which dardam hight by name.
Thy author was by waye of parentie,
For dreadfull Caucasus did thee beget,
On terrible and ragged rockes in filde:
And raging Tygres norishes was set,
To geue the sucke of vdder rude and wilde.

So Romulus was builder of Rome, and after him, Kinges, Consulls, Emperours

and Tutors were the vpholders of it: which all are called causes efficientes.

CAP. III.

SEcondly the cause efficient is either solitarie or ioyned with some others, of the which some be principall and chiefe doers, others helpers & seruers to the principall. An example of the cause solitarie we haue in the 9. of Eneidos:

Here, here, am I (o Rutilleus) in me
Your swordes bare, thrust in with pithie hande.
The fraude is mine, I am the cause onelie
The impotente nothing durst take on hande.

The solitary cause with others diuerse both principalles and adiuuantes in the Oration which Cicero wrote for Marcus Marcellus is diuersly shewed.

For often time (sayeth the Orator) some vseth to extenuate martiall vertues by wordes, and pull them away from the Captaine and principall doers, and communicate them to Souldiers, that they should not be proper to the Gouernour of the warre: And certainly in warre, the fortitude of the Souldiers, the oportunitie of places, the aide of the Alies, nauies, & prouision of victualles helpeth much: and fortune lawfully doth ascribe to her selfe the greatest parte, so that whatsoeuer is pro-

spe-

ſperouſlie done, that almoſt all ſhe eſteemes her owne. But of this glorie (o Ceſar) which thou haſt not long agoe obtained thou haſt no fellow: for all how much ſo euer it be (which verely is moſt greate) all I ſaye is thine, for neither the Centurion, the Captaine, the bonds of men, nor yet the troupes, may plucke any thing of this away from thee: yea that more is, fortune that miſtreſſe of all thinges offereth not her ſelfe in the ſocietie of this glorie. Shee geueth thee place, and confeſſeth this glorie wholy to be thine owne.

The inſtrumẽts alſo are numbred amongeſt the cauſes adiuuantes. By this argument the Epicure proueth that the world was neuer made, as Cicero teſtifieth in his firſt booke of the nature of Goddes.

With what eyes of minde (ſayeth he) might your Plato beholde that compoſition of ſo great a worke, by the which he maketh the worlde to be made of God: what labouring: what toolles: what barres: what ſcaffoulds: who were ſeruantes of ſo great a worke?

This vngodly Epicure knew not that God was able to make the world without any inſtrument, or other cauſes either materiall or adiuuante.

CAP. IIII.

Thirdly the cause efficient worketh by it selfe, or by accidente.

The efficient by it selfe is that, which worketh by his owne strength, such as by nature or counsell do worke. As for example the naturall working of the windes is set forth in the first booke of the Eneides:

Then Eurus rose with Northeast raging blast,
Vpon the sea, all tossing from the grounde.
And Nothus with a cruell noise right fast,
Of Whystling winde did blister vp and downe.
And Affricus with ruffling tempest rusht,
Fourth of the Sowthe, the roaring sea to moue.
So that the stormie waues from deape out busht,
And raised was the sandie bankes aboue.

The confession of Cicero containeth an example of counsaile: as,

The warre being taken vp, yea and almost ended (ô Cæsar) by no strength of haude, but of mine owne winde and will I come vnto these warres, which were raised against thee.

By accident the cause worketh, which by some externall power worketh, as in those thinges which are done by necessitie, or by fortune.

By necessitie, when the efficient is compelled

led to do, Such a one is the excusation of the Pompeyans:

If I would seeke (sayeth the Orator) a proper and true name of this our sorow, there appeares a fatall calamitie to be suddenly fallen, which hath prevented vnawares the mindes of men: So that no man ought to marvell that the counsells of mortal men are overcome by the fatall necessitie of the Goddes.

Fortune is a cause by accident, when besides the intente of the worker, some other thing chaunceth: as,

By chaunce (sayeth Cicero in his 3. booke of the nature of Goddes) Iason was healed by his enemie, who with stroke of sworde opened his rotten impostume, which the Phisitions coulde not heale.

Amongest these sorte of causes, ignorraunce or lacke of forsight is numbred: as, Ouide, in the 2. booke of sorowfull matters excuseth him selfe & lamenteth that he hath seene by chaunce some of Cesars secretes: as,

Why did I see or yet beholde with eye,
What was the cause, I did by sight offende.
And vnto me vnwise and foolishe whye,
Was euer the faulte by any maner kende,
Although by chaunce that Acteon did see,
The nude Diane vpon the hearrie bent.

Yet for all this she did make him a praye:
To his owne dogges which him in peeces rent.
Wherefore I see, that happe or negligence,
Among the Goddes, no mercie hath at all:
But who so doth by fortune or by chaunce,
Offende the Goddes, they shal in trouble fall.

Here riseth the asking of pardon, as Cicero for Ligarius.

Pardon and forgeue father he hath erred, he hath done amisse: he thought not to do so: if euer he shall doe such a thing againe? &c. And a little after, he sayeth, I haue erred: I haue done rashely: I repent me of my doing: I flie to thy clemencie, I aske pardon, I praye thee that thou wilt forgeue me.

The ignorance of the cause raiseth the opinion of fortune. For when any thing chanceth beside the hope & entension of the doer, it is commonly called fortune. And therefore wisely it is saide of Iuuenall.

If wisdome presente be,
There is no God absente:
But fortune we thee set on hie,
And eeke a Goddes vaunte.

CAP. V.

Of the materiall cause.

The matter is a cause of the which the thing hath his being: as, Ouide in the

2. booke of the Metamorphosis, setteth forth the composition of the Sunnes howse, by the materiall cause, as, golde, carbuncle stone, puorie, and siluer.

The princelie Pallace of the firie Sunne
Which Pillor hawte, surmounted farre the skie:
With glistering golde, and eke with precious stone,
In forme of flame, ascending vp on hie.
Whose toppe aboue was laid in fyne order.
With luorie smothe in colour whyte to see.
The duble doores were made of syluer pure:
Casting their beames vpon the doore entrie.

Cæsar in the first booke of ciuill warres commaundeth his souldiers to builde Shippes of such a matter as they had learned before in Brytaine, To witte, that they should make the keele and bottome of some light & lieger matter, and the rest of the bodie of the Shippes with twigges couered with lether.

CAP. VI.

Of the formall cause.

THe efficient and materiall cause being expounded, now foloweth the formall and fynall.

The formall cause is that by the which the thing hath his name and being. And therefore euery thing is distinguished from another by his fourme.

The forme also is engendred togeather, with the thing it selfe: as, a reasonable soule is the forme of man, for by it man is man, and is distinguished from all other thinges. The Geometrical figures haue their forme, some being triangles, and some quadrangles. So hath naturall thinges: as the heauen, the earth, trees, fishe and such others. So that euery thing is to be expounded as the nature of it is, if we may attaine to the knowledge thereof, as in artificiall thinges is more easie to be founde. Cesar in his 7. booke, setteth forth the forme of the walles of Fraunce.

The walles of Fraunce are almost builded after this forme: The beames of on peece direct in longitude, euery one being equally distant from another, are set on their two endes in the earth, hard bound within, and couered with a great countermure. The place betwixt the beames are stuffed vp before with great stones: These being so placed and set togeather, there is added to, ouer aboue the same another ranke, so that the same space and distance is alwayes kept, that none of the beames do touch another, but ech beame being distant from the other by an equall space, is fast ioyned togeather

tiuer with ſtones, ſet in betwixt beame and beame. And ſo conſequently, the worke is ioyned togeather vntill the height of the walles be accompliſhed and filled vp. And this worke is both wel fauored, by reaſon of his forme and varietie: hauing here a beame and there a ranke of ſtones one after another, obſeruing their rankes in a ſtraight line: And alſo it is much conuenient for the profit and the defence of cities. Becauſe both the ſtone doth keepe it ſelfe from daunger of burning, and likewiſe the ſtuffe and matter from ruſhing or beating downe: Which for the moſt part boing made faſt fortie footes inward with continuall rankes of beames, may neither be broken thorough, nor beaten a ſunder.

On this maner doth Virgill deſcribe the forme of the hauen.

There is with in this long place ſolitare,
An Iſle extending out two pointes right farre.
Making a rode, where bankes on euery ſide,
From the deepe ſea the waters do deuide.
And turne in maner of a goulfe right deepe,
On either ſide be hilles and bankes ſo ſteepe.
Moſt huge and high eke from the ſea do riſe,
Two fearefull rocks, which ſeeme to touch the ſkyes.
Vnder whoſe toppes, the waters in their place,

Came without sturre, dothe seeme to holde
their peace.
Fast by a groue and woode are to be sene,
With fearefull shade & shaking leaues grene.
Right ouer against this front thou maiest perceiue,
On hanging rocks, a darke den or a caue.
Within the which are springing waters sweete,
With seates of stone, a howse for Nymphes most
meete.
Within this hauen, when wearye Shippes do lande,
They haue no neede of cable nor of band.
Nor croked ancors pytched to make fast,
For they be sure from all tempestuous blast.

CAP. VII.

Of the finall cause.

The finall cause is that for the which the thing is made or done. The ende, of naturall thinges is man, and of man God. Also euery arte hath the finall cause: as, The ende of Grammer is to speake congrouslie, of Rethoricke, eloquently, and of Logicke to dispute well and orderlie. Iuno. 1. of Eneidos, promiseth to Aeolus the faire Nymphe Diopeian for solace and procreation of children.

Nymphes I haue of body fayre and bright,
Fouretene, wherof she that Diopeian hight:
Most beawtifull, I will in wedlocke giue,
To thee Æole that she with thee may liue.

For

For thy reward the whole course of her age.
Indoting thee with gift of parentage.

In the defence of Ligarius, Cicero vrgeth his accusator Tubero, with the finall cause of the warres raysed against Cesar, & surely (saith he) he ioyned battall against Cesar in armes.

What did thy naked sworde (o Tubero) in the Pharsalike armie? whose sides pearced the pointe therof? which was the sence and fealing of thy weapons? what minde, eyes, hands? what feruencie of spirite? what diddest thou conet or desire? what diddest thou wishe?

CAP. VIII.

Of the effect.

The effect is that which riseth of the cause And therfore the mouing of things that are engendred, corrupted, or by any other maner of way moued: and the thing also that by the mouing ryseth is called the effect, as for example, Christ in the 11. Chapter of Matthewe proueth him selfe by this place, to be the true Messias promysed: being asked of Iohn Baptistes disciples, Arte thou he that shoulde come, or shall we looke for another? And Iesus aunswering saide vnto them.

Go and ſhew Iohn what thinges ye haue harde and ſeene: The blynde receiue their ſight: the halt go. the leapers are clenſed: the deaf heare. the dead are rayſed vp: and the poore receiue the Goſpell: and bleſſed is he that ſhall not be offended in me, the ſayinges and workes of men are contained vnder this place as the wiſe mens ſayings and Platoes and Ariſtotles workes, counſails alſo and deliberations although they neuer take effect.

Vertue alſo and vyce haue their effect, as Horace in the firſt booke of his Epiſtles, ſetteth forth the effect of dronkenneſſe: as,

What thing is not through dronkenneſſe commit?
For hid ſecrets he maketh come to light:
Hope moſt vnſure, full ſure is made by it,
And naked men conſtrayned for to fight.
From penſiue mindes, all care it taketh away.
Science and artes full often doth he teach:
Full cuppes of wine, at ſome time do not they,
Make ignorant be eloquent in ſpeach?
The ſtrength of wine, doth it not eke make free,
The poore man from all care and heuines:
Forgetting all his former pouertie,
Vnmindefull of his dolorous diſtreſſe?

CAP. IX.

Of the ſubiect.

NOw followeth the argument which dooth agree after a certaine faſhion: as the

the Subiect and the Adioynt. The Subiect is that which hath any thing adioyned vnto it, as the soule is the subiect of knowledge, ignorance, vertue, vice, because these are added to the soule, besides the substance of the same. The bodye is the subiect of health, sickenes, strength, infirmitie, beawtie, deformitie, and such others. A man, is the subiect of riches, pouertie, honours, infamie, clothes, and of his traine. A place is the space in the which the thing placed, is contained: So the Philosophers doe attribute to their diuine substances (although voide of all magnitude) a place: So the Geometricians vnto their figures Geometricalles, giue both place, and the differences of places. The naturall philosophers also more accuratly in the heauen, simple elementes, and compounde thinges, doth acknowledge a place: Which is nothing else, but the subiect of the thing contained in it: as for example.

The lande of Canaan (a subiect) is praysed in the 12. of Numerie by the adioyntes or thinges adioyned vnto it.

So Moyses sent them to spie out the lande of Canaan, and saide vnto them: goe vp this

waye towarde the southe, and goe vp into the mountaines, and consider the lande, what it is, and the people that dwell therein: whether they be strong or weake, either fewe or many. Also what the lande is that they dwell in, whether it be good or bad: and what Cities there be that they dwell in, whether they dwell in tentes, or walled townes: And what the lande is, whether it be fatte or leane, whether there be Trees therein or not, and be of good courage, and bring of the fruite of the lande. And after fortye dayes they returned againe and toulde Moyses, saying, we came in to the lande whither thou hast sent vs, and surely it floweth with mylke and honye: and here is of the fruite of it, neuerthelesse the people are stronge that dwell in the lande, and the cities are walled, and exceeding great: And moreouer we sawe the sonnes of Anacke there: The Amelekytes dwell in the sowth countrie, and the Hethites and the Iebusites, and the Amorites dwell in the mountaines, and the Cananites dwell by the sea, and by the costes of Iordan.

Here Canaan is the subiect: The people of the lande, the cities, the fruites trees, and the goodnes and badnes thereof is the ad-

ioinctes

ſointes for the which it is either praiſed or diſpraiſed.

CAP. X.

Of the adiointes.

The adioint is that which hath a ſubiect to the which it is adioined: as, vertue and vice are called the adiointes of the body or ſoule: and to be ſhorte all thinges that do chaunce to the ſubiect, beſide the eſſence, is called the adioint: as, time, qualitie, either proper: as laughing to men: barking to dogges: or common: as in the example following. Cicero in the Oration for Roſcius Comodus.

Doth not his very head and ouer browe altogether ſhauen and ſcraped ſo cleane, ſignifie that he is malicious and ſauoureth of knauerie? doe they not vtter and crye that he is a craftie foxe? Doth he not appeare from the toppe of his head to the ſole of his feete (if the proportion and figure of the body without any ſpeaking or vttered wordes may bring a coniecture) that there is nothing in him but crafte, deceipte, and lying: who therefore hath his head & ouer browe alwayes ſcrapen and ſhauen, leaſt ſome ſhould haue the occaſion to ſaye

that he had an heare of an honeſt mā. So doth Martiall in his 2. booke, mocke Zoilus.

Thy heare is red, thy mouth is blacke with all,
Thy feete are ſhorte, one eye thou haſt to ſee:
Zoile, if thou be good, we may ſay all,
There is no litle facte committe by thee.

Clothes alſo, and thinges partaining to our traine are numbred amongeſt the adiointes: as, Dido, paſſing to the hunting, is ſet forth magnifickly by her adiointes, in the fowrth booke of Eneidos.

In the meane time while that Aurora bright,
Left the maine ſea aſcending vp on height:
And Phœbus riſing brought the light of daye,
The chooſen luſty youth in beſt araye
Wente out the ſtretes towarde the porte or gate,
Hauing their nettes with meſhes wide and greate:
And hunting ſtaues with Iron heads ſharp & broade
The marciall horſemen, next after ruſhing roode:
With Spaniall dogges, which hunte by perfect ſent.
Great multitude alſo were there preſent:
Them which of Carthage greateſt Princes beene,
Abiding all the comming of the Queene.
Which as yet in chamber did abide,
Thou ſhouldſt haue ſene eke ſtanding there beſide:
A Princely horſe moſt goodly to beholde,
Richely arrayed in purple and fine golde.
Of courage fierce, a beaſt for fight moſt fitte:
With frothing teeth byting his bridle bitte.
And laſt of all the Queene her ſelfe comes out,
Accompanied with ſouldiers in great route:
With purple cloke beſet about with gardes,

Hauing

Hauing a queauer, well furniſhed with dartes:
Behinde vpon her ſhoulders eke did hange,
Her platted heares like bright golde glyſtering:
Her purple clothes moſt comely to beholde,
Were knite and tyed with claſpes of ſhining golde.

CAP. XI.

Of differing argumentes.

THe agreable argumente being expounded, now followeth the diſagreable, which diſſenteth from the matter. The argumentes diſagreable are equallie knowen among them ſelues, and diſproueth equallie one another: yet by their diſſention, they do more clearlie appeare. They be parted into differing argumentes, and gayneſettes.

The differing argumentes be ſuch, as be diſagreable by ſome faſhion onely: and are knowen by theſe notes: not this, but that: although, notwithſtanding: as, Cicero for Pompey.

They did not bring home the victorie, but the ſignes and tokens of the victory. And Ouide 2. of loue: *Vlyſſes was not faire, but he was eloquent.* Alſo Virgill. *Although Priamus was almoſt dead, yet he did not abſtaine:* Likewiſe Terence in Eunuchus: *Although*

I be moſt worthy of this contumelie, yet thou art vnworthy to do it vnto me. Alſo Ciccro for Ligarius, *Calleſt thou it a miſchenous actc o Tubero? Why? ſurely as yet it was called by no man ſo: ſome in deede called it an error, others feare: ſome naming it more hard, either hope, deſire, hatred or obſtinacie, thoſe that call it moſt hard, name it raſhnes: a miſchenous actc, no man as yet but thou.*

CAP. XII.

Of gayneſettes, or oppoſita.

GAyneſettes are argumentes alwayes diſagreyng, ſo that they may not be attributed to one parte of a thing after one reſpecte, and at one time: as, Socrates can not be white and blacke on one parte: father and ſonne of one: ſicke and whole at one time: yet he may be white on a parte, and blacke on an other, father of one man, and ſonne of another: hole this daye, and ſicke to morow: And therefore vpon the affirmation of the one, followeth the negation of the other. And contrariewiſe alſo. Gayneſettes are parted into diſparates and contrary argumentes.

The diſparates are gaineſettes of the which

the

the one is opponed to many: as, greene, ayshe colour, read, are midde colours betwixte white and blacke, of the which euery one is a disparate argumente both with the extremities, and among themselues also. So liberalitie, a man, a tree, a stone, and other thinges innumerable, because that one of these can not be said to be the other: as, Virgill 1. of Eneidos.

O Virgine what should I call thee, for thy visage and voice declareth that thou art no mortall woman, Truly thou art a Goddes.

CAP. XLII.

Of Relatiues.

COntrary arguments are gaynesettes, of the which the one is only opponed to the other: and be parted into affirmatiues & negatiues. They are called affirmatiues when they both affirme: as the relatiues and repugning argument. The relatiues are contrarie affirmatiues, of the which the one hath his being of the mutuall societie & affection with the other, for the which cause they are called Relatiues: as, he is a father which hath a sonne, and he is a sonne which hath a father; for by this mutuall relation they are and cease to be both at once. So that who-

ſoeuer knoweth the one perfectly, knoweth the other alſo, as Marciall againſt Solibian.

Thy father when Solibian,
Thy maiſter thou doſt call:
Thy ſelfe then doſt thou graunte certaine,
Seruaunte to be withall.

Athanaſius proueth the eternity of the ſonne of God thus: as, *It is not poſſible that a father may be before the ſonne (meaning of the relation:) But the father hath ben father from the beginning (as all men do graunt) ergo the ſonne hath ben from the beginning.* And Quintilian in his 5. booke the 10. chapter, ſayeth thus, *If it be honeſt to the Rhodians to ſet out the cuſtome, it is honeſt alſo for Hermacrion to hyer it:* Here (ſet forth) and (hyer) are relatiues. After the ſame maner Cicero in his booke de Oratore ſayeth: *Is there any daunger (ſayeth he) leſt ſome ſhould thinke it filthy, to teache others a glorious and excellent arte, the which to learne was moſt honeſt.* Here (teache) and (learne) are relatiues. Theſe alſo the aduocate and client: the leſſon and the leſſe: free and bonde: bigge and litle: the hoſte and the gueſt: the huſband and the wife, with ſuch others.

CAP.

CAP. XIIII.

Of repugning argumentes.

The repugning argumentes are contrary affirmatiues, which among them selues do repugne continually: as, Eneidos 11.

There is no health in warre, therefore we aske the peace. So hotte and colde, white and blacke, vertue and vice, repugneth. Likewise Cicero in Parad. against the Epicurians. *They holde this opinion stowtly and diligently do defende, that pleasure is felicitie, which appeares to me to be the voice of bruite beastes, and not of men, for thou when God or the mother of all thinges nature, hath geuen to thee a soule of all thinges most excellent and diuine, so thou contemptuously casteſt awaye and abaseſt thy selfe that no difference thou esteemeſt betwixt thee and a bruite beast.*

Here Cicero opponeth beastes and men: as, pleasure is beastes felicitie, therefore it is not mans, So libertie and seruitude: as in Tibullus 2. booke.

Hard seruitude I see to me prepared
In time to come my mistresse for to be:
Fare well therefore thou which hast me decored,
Freedome and eke paternall libertie.

CAP. XV.

Of denying argumentes.

COntrarie negatiues, are when the one affirmeth and the other denieth the same. And are parted into denying and depriuing argumentes.

Denying argumentes are contrarie negatiues, of the which the one denieth euery where: as, Iust, not iust: a beast, not a beast: blood, not blood: as Cicero in the defence of Murena.

Thou shalt forgeue nothing, yes some thing, not all. Grace shall haue no place, yes when office and duty requireth, Be not moued with mercie, yes in dissoluing of seueritie, yet there is some praise of humanitie. I stand to my purpose, yea surely, without a better get the victorie.

Also Martiall in his first booke,

We know Fabella thou art faire,
A maide also, true thou, so are:
And riche with all who may withstand?
But when thou dost to much prepare,
Thy selfe with praises to vp bare:
Then neither art thou riche, nor faire,
Nor Virgine I dare take in hand.

Likewise Cicero in the first booke of his Tusculane questions compelleth the Epicurian by this argumente to graunte that the dead are in no miserie: which thing the Epicu-

Epicurian defendeth. *Nowe (sayth he) I had rather thou shouldest feare Cerberus the dogge with three heades porterer of hell, then that thou shouldest so vnaduisedly speake these wordes. Atticus. What is the matter? Marcus. The same which thou denyest to be, thou admittest to be. Where is the Sharpnes of thy vnderstanding? For when thou sayest that the dead be in miserie, that thing which is not, thou admittest to be.* And after a long disputatiõ, Atticus saith, *Now I graunt that they are in no misery which are dead, because that by strength of argument thou hast obtained that those which be not at al, are nowise in miserie.* This fellow (saith Terence in his Eunuch.) sometime affirmeth & some time denieth.

CAP. XVI.

Of depriuing argumentes.

DEpriuing arguments are contrary negatiues: of the which the one denieth vpon that subiect onely, in the which the other which affirmeth, is naturally contayned. And the affirmatiue is called the habite, the denying argument, the priuation. So mouing and quietnesse: Sobrietie and dronkennesse: as Martiall in his 9. booke.

There is no sober man that woulde do so, Ergo thou art dronke.

So to be blinde and to see: Rich & poore: as Martiall in his 8. booke.

If poore thou be, thou shalt alwayes be poore Emilian, for nothing is now geuen: but to the rich. Of this sort be life and death: as Cicero for Milo. *Sit you reuenger of this mās death, whose life if you thought it might be restored ye woulde not.*

To speake also and to holde peace: as the first for Catiline: *Why doest thou waite for the authoritie of the speakers, whose mindes, thou perceaueſt by holding their peace.*

CAP. XVII.

Of equall argumentes.

COmpared argumentes are those which are compared amongest them selues, and are equally knowen, although the on be sometimes more manifest and cleare then the other.

The comparison is either in quantitie or qualitie.

Quantitie is that whereby the thinges compared are knowen how much or how litle they are.

And

And qualitie is either of equall or vnequall thinges.

They be equall which be of one quantitie.

The equall argument is, when an equall is declared by an equall: whose signes and notes be, equall, alike, the same that, aswell as, asmuch as, asmany as, neither more nor lesse: There is a great aboundance of such comparisons in the holy Scripture, as the most parte of the parables which Christ vseth: as in Matthew. 11.

The kingdome of heauen is like a graine of musterdseade, Deut. 11. *Also I will cause thy seade to multiplie, as the starres of heauen.* This argument is diuersly vsed by the Ethnicke authors: as Cicero for Milla:

Neither may I perceiue wherefore thou art moued against me: if because I defende him whom thou accusest: why am I not moued with thee also that accusest him whome I defende: if thou saye I accuse mine enemie: I aunswere alike, I defende my friende. So the 5. of Tuscul. *When as they graunt no litle strength to be in vice, to liue a miserable life: must it not be also graunted, the same strength to be in vertue to liue godly? This also I praye thee tell me Xenophons wife (saith*

Aſpaſia) if thy neighbour had golde more precious then thou haſt, whether hadeſt thou rather haue hers then thine owne? hers ſayth ſhe, & if ſhe had clothes & the reſt of the ornamẽtes of women, of greater eſtimation then thou haſt, hadeſt thou rather haue hers? yea ſayth ſhe: Go to then if ſhe had a better husband then thou, hadeſt thou rather haue her husband alſo? here ſhe was aſhamed to aunſwere. Then Aſpaſia began to ſpeake to Xenophon, I pray thee ſaith ſhe, if thy neighbour had a better horſe then thou, whether hadeſt thou rather haue his or thine? his ſaith he: and if he had a better grounde then thine, hadeſt thou rather haue his? his, to wit the beſt: and if he had a better wife then thou haddeſt thou rather haue his alſo? here Xenophon helde his peace alſo.

CAP. XVIII.

Of the more.

They be vnequall which be of a diuerſe quantitie.

The vnequall be either more or leſſe: That is more, whoſe quantitie exceedeth: whoſe notes are, not only, but alſo: I had rather this then that: ſeeing this, much more that:

as, Eccle. 24. *Beholde that I haue not laboured for my selfe onely, but also for all them that seeke wisedome.* Psalme 84. *I had rather be a doore keeper in the house of my God, then to dwell in the Tabernacles of wickednes.* Rom. 5. *But God setteth out his loue, that he hath to vs, seeing, that while we were yet sinners, Christ dyed for vs: much more then nowe (seeing we are iustified in his bloode) shall we be saued from wrath through him. For if when we were enemies we were reconciled to God by the death of his sonne: Much more, seeing we are reconciled, we shalbe preserued by his life. Not onely so, but we also ioye in God by the meanes of our Lorde Iesus Christ, by whome we haue receaued reconciliation.* And Cicero for Milo: *Not onely he yeelded him selfe to the people, but also to the Senate neither to the Senate onely, but also to the strong garrison of souldiers: yea not to these onely, but to his power & authoritie to whom the Senat hath geuen cure of the whole common wealth, of the whole youth of Italie, and of the whole munition of the people Romaine.*

CAP. XIX.

Of the lesse

That is saide to be lesse which an other doth exceede by quantitie: whose notes be these: not this onely, but not that: this before that: as Cicero for Catiline. 2. *There was no man not only in Rome, but in no corner of Italy ouerlayed with debt whom he had not associate to the incredible leage of that mischeuous enterprise.* Cicero in Philippica. 9. *All men whatsoeuer age they be, which in this citie haue the knowledge of the lawes, if they were gathered togeather in one place, are not to be compared with Seruius Sulpitius.* Duid in the remedie for loue.

Seeing the body for to bring out of thrall.
Both sworde and fier gladly thou wilt endure:
Thy soule for to relieue, nothing thou ought at all,
For to refuse seeing it is more pure.

CAP. XX.

Of the similitude.

The comparison as yet hath ben in quãtitie, now soloweth the comparison in quality: By the which we know what kinde of one thing is, whether like or vnlike. These are saide to be like which be of one qualitie: as Math. 23.

Woe

Woo be vnto you Scribes and Phariſees, ye hypocrites, for ye are like vnto whytned tumbes which appeare beautiful outward, but are within full of dead mens bones, and of all filthines, ſo are ye alſo: for outward ye appeare righteous vnto men: but within ye are all full of hypocriſie and iniquitie. Gen. 1. *Furthermore God ſayde, let vs make man in our owne image according to our likeneſſe.* Phillip. 2. *Let the ſame mynde be in you that was euen in Chriſt Ieſu, who being in the forme of God, thought it no robberie to be equall with God, but he made him ſelfe of no reputation, and tooke on him the forme of a ſeruaunt, and was made like vnto man, and was founde in his apparel as a man.* And 1. Eneid. *Both his mouth and ſhoulders were like a God.* And Cicero in 9. Philip. *Although Seruius Sulpitius might leaue no monument more cleare, then his ſonne, which is the very picture and ſhape of his conditions, vertue, conſtancie, pietie, and engeine.* The ſimilitude is either ſeperated or ioyned togeather. The ſimilitude ſeparated is when the 4. or ſingle termes are ſeparated and diſtinguiſhed, as in Matth. 23. *Ieruſalem, Ieruſalem, which killeſt the Prophets, and ſtoneſt them which are ſent to thee,*

how often woulde I haue gathered thy children togeather, as the hen gathereth her chickens vnder her wynges, but thou wouldeſt not. And Uirgill in Eglog. 5.

What thing that ſleepe and reſt on graſſe,
To wearie men appeare:
The ſame to me of thy ſweete verſe
The melodie ſo cleare.

Here, as the hen to her chickens ſo God is to the Iſraelites: And as ſlepe to the wearie, ſo verſe is to the hearer. And againe Cicero ad fratrem 1. *As the beſt gouernours of Shippes often times maye not ouercome the ſtrength and rage of the tempeſt: So the moſt wiſe man may not alwayes vanquiſh the inuaſion and violence of fortune.* The ioyned ſimilitude is when as the firſt terme hath it ſelfe to the ſeconde, ſo the ſecond to the thirde: as Cicero 3. Ligar. *Perceaue ye not that the magiſtrate hath the power to ouerſee and preſcribe good and profitable thinges agreeing with the lawes. For as the lawes are aboue the magiſtrate, ſo the magiſtrate is aboue the people.*

CAP. XXI.

Of the diſſimilitude,

They

They be vnlyke whose qualitie be diuerse: as 2. Peter 6. *Lord God of Israell there is no God like thee.* And therefore the Ethnicke Antistencs vseth this argumente. *There is nothing like God, therefore God can no wise be knowen, by any image or signe made by men.* The author of the booke of Kinges 2. the 18. chapter. Hauing declared the good qualities, the which Ezekyah was adorned with, sayeth thus: *He trusted in the Lord God of Israell, so that after him, was none like him among all the Kinges of Iuda, neither was there any such before him.* Cicero 2. Phillipic. Hath a greate companie of dissimilitudes, speaking of Varro his groundes which Antonius had obtained by strong hande. *O miserable buildinges (sayeth he) by how vnlike a maister (but how is he a maister?) were they with holden: Marcus Varro woulde they haue bene for his studies, and not a resorting place for filthie lustes, what excellent thinges were spoken before within that maner place, what thinges there writen? The lawes of the people Romaine: The monumentes of our forbeers, all maner of wisedome and learning: But now sence thou hast dwelled on his groundes (hauing no right therto) all the*

house ringeth with the clamour of drunkards, the flore ouerfloweth with wine, the walles be moiste: children of good inclinations with those that were set for aduantage, and whores amongest mens wines were dwelling.

CAP. XXII.

Of offspringes.

WE haue hetherto expounded the first argumentes: Now do follow those which haue their beginning of ẏ first, which beareth them selues to the thing that they proue or disproue, as the first whence they are driuen. Such be offsprynges: the etimologie, distribution, and definition.

Offsprynges are argumentes which do begin alike, but ende diuersly: as iust, iustice, iustly: freedom, free, freely: loue, louer, louely: good, goodnes, goodly: man, manlynes, mãly: as, Iustice is fledc out of the Realme, therefore there is no man iust within the Realme. Propercius lib. 2.

Sence freedome to no louer doth remaine,
No man is free, that doth to loue giue minde.

Here fredom is the cause why thou art free. Cicero 3. booke of the nature of Goddes, when he speaketh of Dionysius the tyrance:

Now

Now (ſayeth he) he chargeth that all the golden tables ſhould be taken out of the Temples in the which (after the faſhion of the Grecians) it was writen of good Goddes, ſaying he would vſe their goodnes. The Goddes are good, therfore their goodnes is to be vſed. Here he diſputeth from the effecte to the cauſe alſo. *He is a man, why may he not be then manly.*

CAP. XXIII.

Of the Notation or Etimologie.

The Etimologie is the interpretation of a woꝛde: Foꝛ woꝛdes are nothing elſ but notes of matters ſignified: as Iſaac, was ſo called becauſe his mother laughed at the pꝛomiſe of God made to her. And in the 25. of Geneſis, is ſayed, *Afterwarde came his brother out, and his hande helde Eſau by the heele, therefore his name was called Iacob: that is to ſay: an ouerthrower or deceiuer.* And thereforꝛe Eſau being twiſe deceiued by Iacob, ſayeth thus in the 27. of Geneſis. *Was he not iuſtly called Iacob, for he hath deceiued me now two times: He tooke my birth right: and loe now he hath taken my bleſſing.* Exod. 2. *And ſhe called his name Moyſes, becauſe ſaide ſhe, I drew him out of the water.*

The Hebrewes vse to geue their sonnes and their daughters names which might euer put them in remembraunce of some pointe of religion, and knowe when they come to perfection, that they were of the chosen people. And therefore Nabuchadnesser 1. of Daniell, commaundeth the chiefe of the Eunuches to geue other names to Daniell, Anania, Misael, and Azaria, which were chosen to stande in the Kinges palace, and teache the learning and tongue of the Caldeans. The Grecians did vse the same, for some were called Timotheus, that is to saye, an honour of God: some Philotheus, which is a louer of God: some Demosthenes, the strength of the people: and therefore (some saye) that Aeschines his mortall enemie shoulde haue sayde thus: shouldest thou be called Demosthenes? no not so, but rather *Demouorus*, that is a deuowrer of the people. So doe we in the Scottishe tongue (to sturre the youth to the imitation of them whose name they beare) call some Abraham, others Isaac or Iacob, and some Susanna after the Hebrewes: And againe other some Timothie, and Christofor after the Grecians. This argumente is copiously

vsed

vsed amongest the Ethnicke authors: as Cicero 4. Verr. *O trimme Swippinges? for to what place dideſt thou euer come, to the which thou dideſt not bring with thee this daye? To what houſe, to what citie, yea and ſhortly to what Church? which thou dideſt not leaue ſpoiled? cleane ſwipped behinde thee? Therefore theſe thy doinges maye well be called ſwippinges, not ſo much for thy name (although thou be named Verres, which may ſignifie a ſwipper) as for thy maners and nature.* Cicero 2. Philip. *Bambalio was father to thy wife, a man of no eſtimation, and aboue all thinges contempned: who for his ſtutting and ſtamering of his tongue and dulnes of ſpirite, had this ſurname Bambalio, for a rebucke and a taunte.* The phiſicions alſo do geue names to their herbes: to ſome from the cauſe: as *Hirundinaria*, from the inuentor: *Filipendula*, from the forme: To other ſome, from the effecte and working: as *Selfe whole*, and ſuch like: from the ſubiecte and place: as *parietaria*, and *ſea trifolie*. From the adiointe and qualitie, as *ſtinking Marubium*, *deade nettle*: from the ſimilitude which they haue with other thinges: as *Mouſe eare*, *foxe taile*, *dogges tongue*: And ſo forth from the

reſt of the places of inuention. The vſe then of this place is, to proue or diſproue, praiſe or diſpraiſe any thing by the Etimologie of it: as in the former examples, thou mayeſt perceiue.

CAP. XXIIII.

Of the diſtribution.

YEt there remaineth of the argumentes which haue their beginning of others. The diſtribution and definition: both the one and the other doth reciprocate: in the diſtribution, the whole with the partes: in the other the definition, and the thing that is defined. Diſtribution is a diuiſion of the whole into his partes. The whole is that which doth containe ſome partes within it. The parte is that which is cõtained of the whole: And as the deuiding of the whole into his partes, is called diſtribution: So the collecting of the partes to the whole, is called induction. The diſtribution riſeth of argumentes, which doth agree with the whole, but among themſelues doth diſagree. And therefore how much the whole with the partes agreeth, and the partes among themſelues

ſelues diſagreeth: ſo much is the diſtribution more accurate.

CAP. XXV.

Of diſtribution taken from the cauſe.

THe firſt ſorte of diſtribution is of thoſe that agreeth abſolutely, to witte, the cauſe and the effecte. The diſtribution is taken from the cauſe, when the partes are cauſes of the whole. So Grammer is parted into Etimologie and Syntaxe. Rethoricke, into Elocution and Action: Dialecticke, into Inuention and Iudgement. For of theſe partes the artes do cõſiſte: So Virgill deuideth his Georgickes into fower partes: as,

Heare firſt I will deſcriue what is the cauſe,
Doth make the corne ſo pleintifull to riſe:
Vnder what ſigne and moneth of the ſunne,
Thou ſhalt begin, to till thy filde and grounde:
Eke at what time thou may vnto the elmes.
Set to the vines, and ſo ſhortly, after this,
What care thou ought to haue of thy oxen,
And of thy cattell the foode and husbanding:
And laſt of all how greate experience,
The ſparing bees haue into their ſcience.

Cicero for Murena. *I vnderſtand (honorable Iudges) that their was three partes of the ac-*

cuſation, one in rebuking and blaming of his life: an other in contencion and ſtrife of dignitie: The third to conſiſte in the crimination of vnlawfull ſute for offices. **Catullus doth vſe this argumente both from the partes to the whole, and from the whole to the partes: as,**

Faire Quintia to many doth appeare
White, long, and ſtreight, ſhe doth alſo to me:
Yet will I not for this ſaye ſhe is faire,
Seeing in her that, there is no bewtie:
Nor yet into her body large and bigge,
A whit of grace or any pleaſauntnes.
Faire Lesbia in bewtie doth exceede,
And from the reſt hath ſtolen all pleaſant grace.

CAP. XXVI.

Of the diſtribution from the effect.

The diſtribution from the effecte is when the partes are effectes, as in the ſimilitude of Cato, wherin he ſheweth them to haue erred that ſayde, olde men dyd nothing. *Thoſe (ſayeth he) that affirmeth olde men conſtitute ouerſeers of the common wealth to do nothing, ſayeth as much as if they ſhould ſay the Gouernour of the ſhippe doth nothing, when ſome of the Maryners clymethe the maſt, others ronne the hatches vp and downe,*

ſome

Some doe make the pompe emptie the Gouernour in the hynder parte of the ſhippe guideth the rudder and ſterne. Here the diſtribution of the generall argument into the ſpeciall doth excell. The generall is the whole, of one eſſence with his partes: The ſpeciall or kinde is a parte of the generall, as *Animal*, a liuing thing is the whole, whoſe eſſence or definition, (to wit, a corporall ſubſtance hauing life and ſences) doth alike appartaine to men and beaſtes, which are the ſpecialls contained as partes vnder the generall *animal*. So is Man the generall to ſingle men, and a lion to ſingle lions: and againe ſingle men are the ſpecialls of man, and ſingle lions, of the lion. The generall argument is either chiefe generall or ſubalternall. The ſpeciall argument is either ſubalternall or moſt ſpeciall. The chiefe generall is that which hath nothing aboue it more generall: as in our diuiſion ſet forth in the firſt chapter, the argument is chiefe generall of argumentes artificiall, and of the inartificiall: The moſt ſpeciall which might not be deuided into other inferiours was the matter and the forme. The ſubalternall which may be the general in reſpect of one,

and ſpeciall in reſpect of another as the cauſe contained vnder the artificiall argument, as a ſpeciall, and was generall to the matter and ſome which it did containe vnder it ſelfe. The generall and the ſpeciall are notes and ſignes of the cauſes and the effectes. For the generall containeth the cauſe which doth equally appertaine to his ſpecialls: and againe the ſpeciall containeth the effect of their generall. This is the reaſon wherfore the vniuerſall excelleth in dignitie, by reaſon it cõtaineth the cauſe, as, Ouid in his Metamor. deuideth the generall, to wit, a liuing thing into his ſpecials, as ſtarres (to the which he giueth a life, as the Philoſophers doe) fowles, beaſtes, fiſh, and men: as,

That no kinde, place, or region ſhoulde be,
Of liuing thinges left voide or elſe emptie:
The Gods doe make their habitation,
Among the ſtarres, into the high Region,
The ſcalie fiſh alſo, by lotte and keuill,
The flouddes cleare obtained therein to dwell:
The earth receiued the beaſtes fierce and wilde,
The eaſie ſturred dire, the flying foule:
But yet the liuing thing, which doth theſe al excel,
In holyneſſe, and eke more capable:
Matters diuine in minde for to conceaue,

Was

Was not preſent, the reſt in guide to haue.

Therefore at laſt was man borne, &c. So, Cicero, in his firſt booke of his Offices deuideth vertue, into fower ſpeciall kindes: Wiſedome, Iuſtice, Fortitude, and Temperaunce. *All thinges (ſayeth he) that are honeſt, doth riſe of one of theſe fower partes, either it conſiſteth in the perfect knowledge of the truth and quickneſſe of wit, or in the defending of the ſocietie and fellowſhippe of man, by geuing to euerie man his right, and fulfilling of thinges promyſed: Or in the noble courage and ſtrength of a valiant and mighty ſpirite: Or laſt in obſeruing a good maner and order in all thinges, either done or ſayed, in the which modeſtie and temperancie conſiſteth.*

Sometime we argue or reaſon from the generall to the ſpeciall: as, *All men maye marrie who haue not the gifte of Chaſtitie, ergo, Prieſtes and Miniſters maye marrie.* And contrarie from the ſpeciall to the generall in a parte: as, *Abraham was iuſtified by faith, therefore man maye be iuſtified by faith.*

CAP. XXVII.

Of the diſtribution from the Subiect.

NOw followeth the distribution of those that after a certaine fashion doth agree: as of the Subiect and the adiopnt. The distribution is saide to be of the subiect, when the partes are Subiectes: as. The twelue Trybes of Israell had the land of Canaan, which was a subiect parted amonge them, *vnto the Rubenites the plaine of Medeba, &c. vnto the Gaddes, Iazer and Gyliad, &c. vnto Manasses the kindgdome of Og, &c. vnto Iuda was geuen the wilderneſſe of Zin, &c. vnto Ephraim from Ierico to the wilderneſſe. &c. vnto Beniamin from Iordan vp the ſide of Ierico on the north part, &c. vnto Simeon was geuen Beerſheba Sheba and Moladah, &c. vnto Zabulon from Sarid eaſtward vnto Chiſloth, &c. vnto Iſſachar Izreelah Cheſulleth and Shunen, &c. vnto Aſſur. Nephtali, and Dan euerie one his porcion: as is deſcribed the 13. 15. 16. 18. and 19. Chapiters of Ioſua.* Ticero 5. Tuſcul. *There be thre ſorts of goodes, Goodes partaining to the bodie: goodes partaining to the ſoule, and externall goodes. He who doth attaine the heauenly goodes partaining to the ſoule, is rather to be named moſt bleſſed, then bleſſed.*

CAP.

CAP. XXVIII.

Of the distribution taken from the adiointe

The distribution from the adiointe is: when the partes and members of the distribution are adioyntes: as *Of men some be whole, some sicke, some rich, some poore.* So Virgill 1. of his Geozgickes, parteth the wozlde after the adioyntes into fiue partes, whereof the middle is parching hotte, the two extremities colde, and the rest temperate.

Circles there be which part the firmament,
In number fiue, whereof is one ardente,
With the hotte beame of glistering sunne and fier,
About the which an other doth appeare
On euery side with frosen yce congeled
And stormes blacke: eke those there doth deuide
Two other, which doth holde the midde region
Graunted to pensiue men for habitation.
By gift of God.

Cesar the first booke of French warres. *Gallia (now called Fraunce) is parted into three partes, whereof the people called Belgi, do holde one: Aquitani an other parte, and Celti the third part.*

CAP. XXIX.

Of the definition.

The definition is an Oratiõ which doth clearely declare what the thing is, The definition is either perfect and called properly definition, or vnperfect and called description. The perfect definition is a definition which consisteth of the sole causes that accomplished the substance of the thing defined. Such as be the generall argument and the speciall or forme. So man is defined a reasonable lyuing thing: Here (by lyuing thing) which is the generall argument, we vnderstande, a corporall substance partaker of life and sence, which is the matter of man and parte of the forme: vnto the which, if ye will put to (reasonable) ye shall comprehẽd the whole forme of man: So that the perfect definition is nothing elle but a collection of the causes which doe constitute and performe the substance and nature of the thing defined: such as be the definition of Artes. Grammer an Art which teacheth to speake well and congrously. Rethoricke eloquently: Dialecticke, an Art which teacheth to dispute well: Gromerzie, to Measure well.

CAP.

CAP. XXX.

Of the description.

The description is a definition which defineth the thing not onely with the causes, but with other argumentes also: as, *a Man is a reasonable thing mortall, and apte to learne:* Here with the cause are ioyned both the common and proper adioynt. This compendious and shorte briefnes is not always to be founde in this sort of argumẽt, but desireth sometime to haue a more excellent and magnificall explication: as Glorie, is described by Cicero in his oration for Milo. *yet of all the rewards of vertue, if there were a respect to be had of rewards, I iudge glorie to be the most greate, which onely doth cõfort the shortnes of this life with the memorie of the posteritie to come, which doth make vs when we be absent to be as present, and when we be dead doth make vs to line. And likewise fame is that, by whose occasion and meane, men seeme to ascende and mount vp to the heauens aboue.* So fame, is described by Virgill 4. Eneidos.

Anone through all the Cities great,
of Affricke fame is gone:
The blasing fame a mischief suche,
as swifter there is none.

By mouing more, ſhe breades, and as.
She ronnes, her might doth ryſe:
By lowe for feare ſhe lurketh firſt,
Then ſtraight a lofte in Skyes,
With pryde on grounde ſhe goeth, and percheth
The clowdes with heade on hight:
Dame earthe her mother brooded furthe
(Men ſaye) that childe in ſpight:
Againſt the Gods, when Gyantes firſt,
Of Serpentes feeted lyne:
ENCELADVS & CEVS wrought
Hye heaueus to vnder mine
Then for diſdayne, (for on them ſelues
Their owne worke Ioue did fling)
Their Siſter crauled furthe bothe ſwyfte,
Of feete and wight of wing
A Monſter gaſtly greate for euery
Plume her Carcas beares:
Lyke nomber leering eyes ſhe hathe,
Lyke nomber harkening eares,
Lyke nomber tongues and mouthes ſhe wagges,
A Wondrous thing to ſpeake:
At mydnyght furthe ſhe flyes and dothe
Vnder ſhade her ſounde ſqueke.
All night ſhe wakes, nor ſlomber ſwete,
Dothe take, not neuer ſlepes:
By dayes on howſes toppes ſhe ſyttes.
Or gates of Townes ſhe keepes:
On watching toures ſhe clymes, and ſhe
Great cities makes agaſt.
Both truth and falſhod forth ſhe telles
And lyes abrode doth caſt.

Such be the deſcriptions of planets, and

beastes in naturall thinges: Of Howses, mountaines, and townes in geographicall and historicall.

CAP. XXXI.

Of diuine testimonie: The first sorte of the vnartificiall argumente.

THe artificiall argumente being expounded followeth consequently the vnartificiall. The argumente vnartificiall or without arte is an argumente which proueth or disproueth not of his owne nature, but by the strengh which it hath of some argument artificiall. And therefore when the matter is deepelie considered, it hath but a litle strength to proue or disproue. In ciuill and tempozall affaires, the authozitie of the disputer geueth no litle credite therevnto if he be wise, vertuous, and haue the benevolence of the auditours: all these by one name may be called a testimonie. The Testimonie is parted into a diuine & humaine. Amongest diuine and spirituall testimonies are numbred not onely the Dracles of the Goddes, but also the aunsweres of prophetes and deuinours: as Cicero the third for Catiline. *And to omitte (sayeth the Orator) the light-*

ning torches which did appeare by night in the Occident, the vehement and parching heate of the heauens: as thrawes of lightninges, and fier breaking out of the cloudes, earthquakes, and many other such tempestes, which (I being Consull) did appeare, so that the Goddes with a loude voice seamed to singe those thinges which be now present. And a litle after, he sayeth: *At the which time when out of all Hetruria the Sauthsayers being gathered together, concluded that greate slaughter and burning did approche, the destruction of the lawes, both ciuill and domesticall warres, and the vtter ruine of the whole towne and impire: without the immortall Goddes by all meanes appeased had by their diuine power, chaunged almost the very fatall necessitie.* Tibullus.

If that in holy Church the oracles,
Doth tell the truth, on my name tell her thus,
Appollo Delius doth sure to the promise,
An happy mariage: therefore if thou be wise,
Keepe well thy selfe, seeke not the companie,
Of other men, for that is not Godly.

CAP. XXXII.

Of humaine testimonie.

The testimonie humaine is eyther generall or singular. Generall, as the lawe,

and

and famous sayinges. There is an example of the lawe, both writen and vnwriten in the Oration of Cicero for Milo: as, *There is a lawe (honorable Iudges) not writen, but naturally sprouge vp which we haue not learned, read, nor receaued of others, but taken, receaued and drawen from nature it selfe, the which to attaine, we are not taught, but made: not instructed by other, but taught by nature. To witte, That if our life should fall into an ambushe or cõspiracie, into the power and weapons, either of robbers, or of our enemies, that we should by all honest meanes, deliuer our selues from all daunger.* And a litle after. *If the 12. tables would a theefe taken in the night to be killed by any meanes, and a theefe taken in the daye (if he by weapon defended him selfe) to be killed also without daũger: who is he that thinke the Slaughter to be punished, howsoeuer it be committed, seeing he may perceaue, that the very lawes them selues: do offer to vs sometime the sworde to kill men.* Prouerbes are numbred amongest famous sentences: as *Like draweth to like.* The sayinges also of wisemen: as, *Know thy selfe. Mediocritie is best of all thinges.* There is an example of the singular testimonie. Cicero 1. ad Fratrem,

And surely that prince of ingenie and knowledge Plato, had this opinion that the common wealthes should then be most happie and blessed, when that either learned and wise men began to gouerne them: Or that those who had the care ouer them, should giue themselues to wisedome and knowledge. So Christ himselfe, the Apostles, and Euangelistes do confirme their doctrine, by the lawe of Moyses: The Phisicians, by the authoritie of Hippocrates, Dioscorides, Galen, and such others: the Phisophers, by Plato and Aristotle: the Lawyers, by Iustinian: and the Mathematicians, by Euclides. So when there riseth any question or controuersie of landes or slaughter and such other matters, we vse to produce their obligations, and binde them with their confession and othe, we haue an example of Obligacion, of Cicero, in 5. Philippicke. *Yea I shall be bolde to binde my fayth to you (beloued Iudges) and to the people Romaine, which if nothing compelled me I would not take in hande but would very much feare (in a most dangerous matter) the fame and suspicion of rashenes. I promise, I vndertake, I binde my selfe (honorable Iudges (that Cæsar shalbe at all times*

such

such a Citizen as he is this daye, and such a one as you ought to wishe and desire him to be. We maye comprehende vnder the name of obligations, gages geuen for the suertie of any thing: as, Virgill 3. of Egloges. A herdmen hauing no artificiall argumente to proue that he could singe better then his fellow, braggeth that he will laye downe an heyfer for a gage. The confession is either voluntarie, or forced. Voluntarie, when we do graunte any thing of our owne will. Forced, when by tormentes we are compelled to graunt that which otherwayes we would not, and is properly called a question. Miloes enemie vseth such an argumēte against him, but it is mocked of Cicero: *Go too I praye you (sayeth Cicero) what was the question, or after what fashion? hoe, hoe? where is Rushio? where is Casca? hath Clodius wrought treason against Milo? he hath wrought: then a certaine Gibbet for him. He hath wrought none, then there is a hope of his libertie.* Hereto also maye be referred the sorte of argumente which we vse, when we do offer to proue our sayinges by experience: as Ciceero 4. of Verron. *Is there any bodie that would haue geuen to Volcatius (although he*

commeth of him selfe) the tenth parte of a denyer? Let him come now and see: there is no man that will receaue him within his house. Terence in Eunucho. *Examine in knowledge and learning, in wrastling and fighting at the bariers, I shall geue you one cunningly learned in all thinges, which is decent for a gentleman to knowe.* An Oke is also numbred amongest the testimonies: as, Virgili 6. Eneidos.

I was thy cause of death, alas,
Now by the starres I sweere:
By all the Goddes, and if there be,
Remayning yet one where
Vnfained fayth, if truth on grounde
Or vnder grounde maye be
Against my will (o Queene) from thy
Dominions did I flye.

FINIS.

THE

THE SECOND BOOKE OF DIALECTICKE, containing the disposition.

CAP. I.

Of the definition and deuision, of the disposition and proposition.

WE haue intreated in the former booke the first parte of Dialecticke, which is inuention: Nowe followeth consequently the other parte, which we did name Iudgement and disposition. Disposition is a parte of Dialecticke, which teacheth to dispone and place orderly the argumentes inuented, to the ende we maye iudge well and rightly: for we iudge of euery thing according to the disposition therof. And therefore this parte of Logicke is eyther called iudgement or disposition vnder one signification. Disposition is parted into the Proposition (otherwise called Enunciation) or Sylogisme and Methode. Proposition is a disposition in the

which one argumente is ſpoken for an o-ther. The propoſition hath two partes, the firſt is called the antecedent, the ſeconde the conſequent: Of the which the qualities of propoſitions doe riſe. And firſt the affir-mation and the negation. The propoſition affirmatiue, is when the conſequent affir-meth vpon the antecedent: as, a man is mortall. The propoſition is negatiue, when the conſequente denieth vpon the antece-dent: as, Man is not mortall: and here ri-ſeth the contradiction of propoſitions, when one conſequent doth both affirme and de-nie vpon one antecedent.

CAP. II.

Of the true propoſition and falſe, contingent, neceſſarie, and impoſſible, and of the three documentes of artes.

THe propoſition is either true or falſe. It is true when the cõſequent is truely ioined with the antecedent, or truely ſepara-ted from the ſame: as here it is truly ioined: all men are ſinners: and here truely ſepara-ted: no man is iuſt. The propoſition is cal-led contingent, when the conſequent be tru-ly ſaid of the antecedent, ſo that ſometime it

maye

may be false: as fortune helpeth hardie men, for graunting it to be true to daye, it may be false to morowe: So that the veritie of this sort of positions is onely certaine in thinges present or past, and not in thinges to come. The proposition is necessarie whē the consequent may at all times truely be saide of the antecedent: as, all men are mortall. And contrariewise, the proposition impossible, is when the consequent may at no time be saide of the antecedent: as, A man is a horse. The necessarie is either of one kinde, or of a diuerse kinde. The necessarie of one kinde is when the partes are essentiall among them selues, as when the generall is saide of the speciall: as, A man is a liuing thing, or the differēce of the forme, as, a man is reasonable, or the adioincte of his proper subiecte, as, A man may laughe. And this sorte of proposition is sometime reciprocate, when the consequent, not onely may be saide alwaye of the antecedent, and of all thinges contained vnder the antecedent, but of it selfe also, so that the antecedent contrariewise may be saide of the consequent, on the same maner: as Man is a reasonable liuing thing, number is equall

or vnequall. The proposition of diuerse kinde, is when the partes are not coessentiall: as, A man is blacke or white. And here we haue three generall documentes to be obserued in all artes and sciences. The first is that all the preceptes and rules should be generall and of necessitie true: and this is called a document of veritie. The seconde that euerie arte be contained within his owne boundes, and withholde nothing appartaining to other artes, and is named a document of iustice. The third, that euery thing be taught according to his nature, that is: generall things, generally: and particular, particularly: and this is called a document of wisedome.

CAP. III.

Of the simple proposition.

The proposition is either simple or compounde. The simple with the which a simple saying is declared: and therefore it containeth a simple consequent: which if it doe affirme, maketh the whole to affirme, and contrariwise, if it denieth, the whole denieth: as, fier burneth, fier is hotte, fier is not

water. Here, burneth, hotte, and water, are the simple consequentes: vpon the affirmation or negation of the which dependeth the affirmation or negation of the whole. And this is the first disposition of things inuented, when the cause is ioyned with the effecte, as in the first example. Or the subiecte with the adiointe as in the second: Or the disagreable, with the disagreable, as in the thirde. After the which manner all sorts of argumentes may be pronounced (except full comparisons and distributions) the agreable by affirming, and the disagreable by denying.

The simple proposition is either generall or speciall. Generall, when it speaketh generally. And here the one part of the contradiction is not alwayes true, and the other false. For in thinges contingent they may be both false: as, All men are learned: No man is learned. And in thinges also which be not contingent: as, All liuing thinges are reasonable. No liuing thing is reasonable. The proposition is speciall, when it speaketh specially and of a parte. And here the one parte of the contradiction is true, and the other false. The speciall is either

indefinite, or proper: Indefinite when it speaketh of no certaine thing: as, Some mā is learned, whose generall contradiction is No man is learned. Proper when the consequent is saide of some proper name: as, Fabella is sayre, whose contradiction is, Fabella is not sayre.

CAP. IIII.

Of the proposition compounde,

The proposition compound is when moe sayinges then one are ioyned togeather by some coniunction. And therfore vpon the affirmation or negation of the coniunction, dependeth the affirmation of the whole proposition: and here the one parte of the contradiction is true, and the other is false. The compounde proposition is either congregatiue or segregatiue: The proposition is congregatiue, when the coniunction gathereth, and is either copulatiue or connexiue. Copulatiue, when the coniunction is copulatiue, as. Both *Eurus* and *Africus* rusht forth Whose negation and contradiction, is, not both *Eurus* and *Africus* rusht forth. And here is to be noted, that the veritie of the proposition

proposition copulatiue dependeth vpon the veritie of both parts: for if one part be false, the whole is saide to be false, as in this example. Both man and beast are reasonable, the whole proposition is false, because the last part is false. Hereto may be referred the proposition containing the relation of qualities, in the which the relation standeth in place of the coniunction: as.

Such thing as sleepe, and rest on grasse
To wearie men appeare:
The same to me of thy swete verse
The melodie so cleare

As though he woulde say sleepe is swete to weary men, so is thy verse to me. Whose negation is,

Not that which sleepe, and rest on grasse,
To wearie men appeare:
The same to me of thy swete verse,
The melodie so cleare.

CAP. V.

Of the proposition connexiue.

The proposition is conuexiue, whose coniunction is connexiue: as, if thou haue faithe, thou must haue charitie: Whose negation is, not although thou haue faith, it followeth that thou must haue charitie.

Cicero de fratre. *Neither if a propoſition be true or falſe, by and by it followeth that cauſes are immutable.* The affirmation ſignifieth that if the antecedent be, the conſequent muſt be alſo. The negation or contradiction ſignifieth, that although the antecedent be, the conſequent muſt not be therefore. Whereby we muſt vnderſtande, that whenſoeuer this ſorte of propoſition is true, it muſt be neceſſarie alſo. The neceſſitie is knowen by the neceſſarie connexion of the partes, & not by the veritie of the ſame: for both the parts may be falſe, and the connexion neceſſarie, as this: if a man be an horſe, he hath fower feete, is a neceſſary connexiō. But if the connexion be contingent, and only for his probabilitie ſuppoſed to be, there ariſeth no neceſſarie iudgement, but onely opinion: as, Terence in andria. *If thou doe that (Pamphile) this is the laſt daye that euer thou ſhalt ſee me.* The propoſition containing the relation of time is hitherto referred: as, when Iuſtice is maintained, then ſhall peace be in the Realme.

CAP. VI.

Of the propoſition ſegregatiue.

The

THe proposition segregatiue is, whose coniunction dothe segregate: and therfore it speakethe only of disagreable argumentes, it is parted into discerning propositions and vntoining. The discerning is, whose coniunction dothe discerne. Cicero in Tusc. 5. *Although that by the sence of the bodie, they be Iudged, yet they are to be referred to the spirite*: whose negation and contradictiō is, *Not although that by the sence of the bodie they be iudged, they are therefore to be referred to the spirite.* This sorte of proposition is true, when both the partes is true & discerned also. Otherwise it is false and ridiculous.

CAP. VII.

Of the proposition vnioyning.

THe proposition vnioyning, is a proposition segregated, whose coniunction doth vnioyne. as, either it is night or daye: all lyuing thinges, are either man or beast: whose negations are, It is not either day or night: all liuing thinges are not either man or beast: Here the negation declareth, that the one parte or the other is not true of necessitie. For if the disiunction be abso-

lutely true, it is also necessarie, and the partes opponed immediatly one to other. Yet although the true disiunction be necessarie also, it is not required that the partes separated be necessarie: as, This is a necessarie disiunction: A man is either good or not good: and yet this (A man is good) is not necessarie: Nor this, (a man is not good) But the necessitie of the disiunction dependeth vpon the necessarie opposition and disiunction of the partes, and not of their necessary veritie. The disiunction is somtimes with a condition, as if one shoulde aske, whether is Cleon, or Socrates come? because it was so promised that the one shoulde onely come. And therefore if the disiunction be contingent, it is not absolutely true, but onely opinable, such as oftentimes we vse in commen speaking: as, Ouid in Leanders epistle.

Either happie courage shall saue me,
Or death of careful life the ende shalbe.

CAP. VIII.

Of the Sillogisme.

A Sillogisme is a disposition the which the question being disponed with the argument

mente is necessarily infered in the conclusiō: For if the propositiō be doubtfull, it is made a question: And to proue the question, we take an argument, & dispone it with the question. The Sillogisme hath two partes: one which goeth before, another that followeth, and may be called, the antecedent and the consequent. The antecedent which proueth or disproueth the questiō, and hath two partes: the proposition and assumptiō, otherwise called the Maior and the Minor. The proposition is the first parte of the antecedent, in the which the whole question or the consequent of the question is disponed with the argument. The assumption is the 2. parte of the antecedent, which is assumed vnder the proposition. The consequent is the last parte of the Sillogisme, which containeth the partes of the question, and concludeth the same, and therefore it is called the Conclusion: if any of those partes be absent, it is called a mutilet Sillogisme, or *Entymema*) if any thing be more then those three partes, it is called a Prosillogisme. Sometime also the order is confounded: therefore if any doubte shall rise through any of these thinges, it is good to put to that

which is absent, and pull away that which aboundeth, and last to put euery thing in his owne place.

CAP. IX.

Of the first forme.

A Sillogisme is either simple or compounde. Simple when the partes of the question are disponed with the argumente, so that the consequent be in the proposition and the antecedent in the assumption. The Sillogisme is affirmant, when the proposition and assumption affirmeth: And negant, when either the one or the other is negant. Generall, when they are both generall: Speciall, when there is but one generall: Proper, when they are both proper. The simple Sillogisme is either mutilate or whole. Mutilate, when the conclusion is brought in after on proposition or on assumption: as,

All men be sinners,
Ergo Socrates.

And

Socrates is a man,
Ergo he is a sinner.

The simple Sillogisme is of two sortes: first the argumente onely goeth before, or followeth

loweth onely. The first sorte then of this kinde is, when the argument going before in the proposition sometime affirmatiuely and sometime negatiuely, and in the assumption onely affirmatiuely infereth a speciall conclusion: as, in the examples following.

Affirmant generall, as,

Constancie is a vertue:
But Constancie is Confidence:
Therfore some Confidence is vertue.

Negant generall, as,

Foolishhardnesse is no vertue:
But foolishhardnesse is Confidence:
Some Confidence therfore is no vertue.

Affirmant speciall, as,

A wiseman is to be praised:
But some wiseman is a poore man:
Therfore some poore man is to be praised.

Negant speciall, as,

A foole is not alwayes happy:
But some foole is fortunate:
Therfore some fortunate is not alwayes happy.

Affirmant proper, as,

Socrates is a Philosopher:
But Socrates is a man:
Therfore some man is a Philosopher.

Negant proper, as.

Therstes is no Philosopher:

But Therſites is a man,
Some man therefore is no Philoſopher.

But here, in common ſpeaking to the ende we maye iudge the moze eaſily, we vſe to diſpone thus:

Some Confidence is a vertue, as Conſtancie:
Some is not, as, fooliſhhardyneſſe.

CAP. X.

Of the ſecond forme.

The ſecond foꝛme is, when the argument being conſequent affirmatiuely in the pꝛopoſition oꝛ aſſumption, in the pꝛopoſition definitely: the concluſion is bꝛought in like to the antecedent: as,

Generall. 1.

The troubled man, reaſoneth not well,
The wiſeman reaſoneth well:
The wiſeman therefore is not troubled.

And Cicero in 3. Tuſcul. *As the eye (ſayeth he) being troubled, is not able to ſatisfie his office verie well: and the reſt of the partes, yea the whole bodie being moued out of his good ſtate, is not able to performe his office: euẽ ſo the ſpirite being troubled is not well diſpoſed to execute his dewtie wel and wiſely, and the dewtie of the ſpirite is, to vſe reaſon: but the wiſe*

man

man his ſpirite is alwayes ſo diſpoſed that it maye moſt perfectly vſe reaſon, and therefore he is neuer troubled.

Generall 2. *as.*

Mortall thinges are compounde,
The ſpirite or ſoule is not compounde:
The ſoule therefore is not mortall.

As Cicero Tuſcul. 1. proueth the immortalitie of the ſoule by this Sillogiſme.

In the knowledge (ſayeth he) of mans ſoule we maye not doubte (without we be moſt dull and ignorant in naturall thinges.) But there is nothing admixt with the ſoule, nothing compacte or made of elementes, nothing compounde or double: Which, if it be ſo, ſurely it maye neither be put a ſunder nor deuided, nor torne, nor pluckt in peeces. For death is nothing els but the departing, ſeparating and deuiſion of thoſe partes, which before death were coupled together by ſome copulation.

Speciall 1. *as.*

The enuyous is not valiant,
Maximius is valiant:
Maximius therefore is not enuyous.

As Ouide in Elegia 3. doth conclude,

Ill will and ſpite full ſlouthfull vices be,
And neuer doth to gentle maners tende,
And as the lurking viper full lowly,

But Therſites is a man,
Some man therefore is no Philoſopher.

But here, in common ſpeaking to the ende we maye iudge the moze eaſily, we vſe to diſpone thus:

Some Confidence is a vertue, as Conſtancie:
Some is not, as, fooliſhhardyneſſe.

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The enuyous is not valiant,
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Ill will and ſpite full ſlouthfull vices be,
And neuer doth to gentle maners tende,
And as the lurking viper full lowly,

Dothe alwaye creepe out through the loweſt ground
But (Maxime) thy ſpirite is valiant
And doth aboue thy linage reche I winne,
But yet although thy name be great I grant
It doth no way excell thy ſwifte engeinne.
Therfore let others ouerthrow the innocent,
And let them wiſhe that all men ſhould them feare,
Eke let them beare their dartes about the point,
Well died with byting venim ſhining cleare:
But (MAXIME) thy houſe and familie,
Is well accuſtomed all proſtrate for to amende,
Among the which I pray the haretefully,
To number me, and ſo I make an ende.

Speciall 2. *as*,

A daunſer is Riotous:
Murena is not Riotous:
Murena therfore is no daunſer.

Which Cicero for Murena, hath vnder this forme. *Almoſt no ſober man without he be madde doth leape either when he is alone, or yet among a moderate and honeſt companie: for immoderate daunſing is the compagnion & follower of inordinate banketing, pleaſaunt and delectable places, and ſhortly of all delites, and pleaſant phantaſies. But thou captiouſly takeſt that which moſt neadeth be the extreme of all vice: and yet vnawares leaueſt thoſe thinges, without the which that vice is not to be found,*

for

for thou ſheweſt no filthy banketting, no inopportunate loue, no feaſting: no loue of bodye: neither any extraordinarie expences. And ſeeing thoſe thinges be not to be founde, what maye theſe wordes, voluptuouſneſſe or ſenſualitie ſignifie and thoſe thinges which be vices? Beleeueſt thou to finde the vmber and ſhade of riotouſneſſe in that in the which thou canſt not finde riotouſneſſe it ſelfe.

Proper 1. *as,*

Ageſilaus is not painted of Apelles:
Alexander is painted of Apelles:
Alexander therfore is not Ageſilaus.

Proper 2. *as,*

Cæſar oppreſſeth his natiue countrey:
Tullius oppreſſeth not his natiue countrey:
Tullius therfore is not Cæſar.

CAP. XI.

Of the ſeconde kinde of Sillogiſme.

WE haue hitherto expounded the two ſortes of the firſt kinde of the ſimple Sillogiſme: Now followeth the ſecond. The ſimple Sillogiſme of the ſecond kinde is, when the argument definitely going before in the propoſition, and following affirmatiuely in the aſſumption, the concluſion is brought in like to the antecedent.

Affirmant generall.

That which is iuſt, is profitable,
But that which is honeſt, is iuſt,
Therefore that which is honeſt is profitable:

Which Cicero 2. Offic. concludeth thus. *The Philoſophers of greateſt authoritie, yea very ſharply and honeſtly haue by cogitation diſtingued theſe three, which be confuſed. For whatſoeuer is iuſt, that alſo they eſteeme to be profitable: and that which is honeſt, the ſame to be iuſt: Of the which it is concluded, that whatſoeuer thing is honeſt, the ſame to be profitable.*

Negant generall.

That thing which is voide of all Counſell, cannot be gouerned by Counſell.
But loue is voide of all Counſell;
Loue therfore cannot be gouerned by any Counſell.

As Terence ſayeth in his Eunuche almoſt vnder the ſame forme.

Affirmant ſpeciall.

Theſe Conſulls which for their vertue are choſen, ought diligẽtly to defende the cõmõ wealth: Cicero is choſen Conſull for his vertue: Cicero therefore ought diligently to defende the common wealth. So the Orator 2. Agrar. concludeth his owne diligence and care: *For ſeeyng all Conſulls ought to haue a greate care*

and

and diligence in keeping of the common wealth: Thoſe ought moſt chiefly ſo to do, who not from their youth, but in open place are choſen conſulls. My predeceſſors made no ſuretie to the people Romaine for me: They beleeued my ſelfe: It is your dutie to aſke of me that thing which mine office requireth, and to call mine owne ſelfe to iudgement. For as when I ſued for this office, none of my predeceſſors commended me vnto you: Euẽ ſo if I offend in any thing. there is no ſhifte that may deliuer me frõ you: wherefore, if God prolong my dayes (although I am the man who is able to defende the ſame from their miſcheuous & ſubtile conſpiracies) this I promiſe vnto you Quirites, that ye haue geuen the charg of your common wealth vnto a vigilant man, & no fearefull fellow: To a diligent man, and no Coward or feintharted.

Negant ſpeciall.

He that deceiueth a louing maide is not to be praiſed:
Demophon is a deceiuer of a louing maide, as Phillidis:
Demophon therefore is not to be praiſed.

Phillis thus inferreth in Ouide.

For to deceaue a maide of tender age,
Which truſteth in thee, it is no vaſſalage,
Nor craftie glorie: For her ſimplicitie,

Had rather haue the constant loue of thee.
I Phillis both a louer and a maide,
Am by thy wordes (false Demophon) deceaued:
God graunt therfore which dwells in heauens hie,
For thy deceit that thou rewarded be.

Affirmant proper.

Octauius was Cæsars heire:
I am Octauius:
I am therefore Cæsars heire.

Negant proper.

Antonius is not Cæsars sonne:
Thou art Antonius:
Thou art not therefore Cæsars sonne.

CAP. XII.

Of the compounde Sillogisme.

AS yet we haue intreated of the simple Sillogisme: Now followeth the compounde: The compounde Sillogisme is, when the whole question is the one parte of the proposition affirmant and compounde, and the argument the other parte. But the argument is sometime consequent to the antecedent of the question, and sometime it is the other whole parte of the proposition: and then it is onely assumed in the assumption. The compounde sillogisme is either ioyned or disioyned. The sillogisme ioyned is a compounde sillogisme, whose proposition

proposition is ioyned with this coniunction, if, and such others, and is of two sortes: The first affirmeth the antecedent, and concludeth the consequent, as Cicero concludeth. 2. Diuinat.

If there be Gods, there is a diuination:
But there are Gods.
Ergo there is a diuination.

Cicer. 3. offic, *Surely if nature prescribe that man should wish the commoditie and furtheraunce of man, whatsoeuer he be for that he is man, of necessitie it is required according to the selfe same nature, that the vtilitie and profitte of all be common: Which if it be so, we are contained all vnder one lawe of nature: And if this be also, truely we are forbidden by the lawe of nature, that one shoulde misuse another. But the first is true, therefore the last is true.* Here often times the same is not assumed, but some thing greater. 1. Catal. *If thy parents shoulde feare thee & hate thee, so that thou couldst by no meanes appease thē, I beleue that thou wouldest get thee some way out of their sight. Nowe thy native countrie which is the mother of vs all, both hateth and feareth thee, and knoweth that thou thinkest nothing but her destruction and ruine: Shalt thou neither feare her authoritie, neither shalt*

thou followe her Iudgement, neither ſhalt thou be afraied of her mightie power? The ſame ſorte of concluding is, when the propoſition containeth a relation of time, as Oenone concludeth her error of fooliſhneſſe.

When Paris may without Oenone be,
Then Xanthus ſhall run backwarde vp the vale:
Turne Xanthus, turne, run ſtuddes backwardly.
For Paris doth without Oenone dwell.

The ſecond ſorte of tayned Sillogiſme pulleth away the conſequent, that it may pull awy the antecedent alſo.

If a man were immortall, he would be a ſimple ſubſtance, without compoſition of elementes:
But he is neuer without the mixture of elementes.
He is neuer therefore immortal.

Alexander the great aſking one of his wiſe men by what meanes a man might be God:
If (ſaide the wiſeman) he ſhall doe thoſe thinges which a man is not able to doe.

Of the which anſwere I make this ſillogiſ.

If a man woulde be God, he muſt doe that which is impoſſible for man to do:
But the conſequent cannot be:
Nor yet the antecedent therefore

CAP. XIII.

Of the diſioined ſillogiſme.

The diſioyned ſillogiſme is a compounde ſillogiſme, whoſe propoſition is diſioyned:

ned: And is of two sortes: The first taketh away the one, and concludeth the other: as,

It is either night or day:
But it is not day:
It is night therefore.

Cicero for Cluentio *But when this choise was offered to him that either he should iustly and godly accuse, or die cruelly and vnworthely: he choseth rather to accuse howesoeuer he might, then to haue dyed after that sorte: as he would say.*

Either he must accuse or die:
He will not die:
He will accuse therefore.

The second sort of distoined sillogisme taketh one in the proposition for the most part affirmant, and pulleth away the rest: as,

It is either night or day:
It is day:
It is not night therefore.

And sometime the proposition negant, after this forme.

It is not both night and daye:
But it is daye:
It is not night therefore.

CAP. XIIII.

Of the methode.

The method is a disposition by the which among many propositions of one sorte, and by their disposition knowen, that thing which is absolutely most cleare is first placed, and secondly that which is next: and therefore it continually procedeth from the most generall to the speciall and singuler. By this methode we procede from the antecedent more absolutely knowen to proue the consequent, which is not so manifestly knowen: and this in the only method, which Aristotle did obserue.

CAP. XV.

Of the illustration of the methode by examples of artes.

The chiefe examples of the methode are found in artes & sciences: in the which although the rules be all generall, yet they are distinct by three degres: for euery thing as it is more generall is first placed. The most generall therefore shalbe first placed: then next shall follow these which be immediatly cõtained vnder the general, euery one orderly vnto the most speciall which shalbe last disponed. The definition therefore as most generall, shalbe first placed: next followeth

loweth the distribution, which if it be manifolde, and of diuerse sortes shalbe first diuided into his integrall partes, next into his formes and kindes. And euery part & forme shalbe placed and described in the same order and place which he had in his diuision. It shalbe expedient also if the prolixt declaration part them farre a sonder, to geather them by a short transition, for that doth recreate and refresh the auditor. But that the matter may be the more easily vnderstanded we must vse some familiar example If you will aske (hauing all the definitions, diuisions, and rules of Grammer written in diuerse tables, and mixt out of all order) what part of dialecticke teacheth the to dispone orderly these rules so confounded, first thou hast no neede of the places of inuention, seeing they be all readie found out: neither hast thou neede of the first disposition of propositions, seeing they are disponed all ready: neither of the secõd disposition, which is the iudgement of the sillogisme, seeing al thinges which might fall into controuersie is proued and concluded: onely the methode doth remaine. The Logitian therefore by the light of this artificiall methode, shall

take a part out of this confuſed maſſe the definition (for it is moſt generall) and place it firſt of all: As grammer is an art which teacheth to ſpeake well and cõgruſly. Then ſhall he ſeeke out of the laid maſſe the diuiſion of grammer, and ſhall diſpone the ſame in the ſecond place: Grammer is parted into two partes, Etimologie, and ſintax. And thereafter he ſhall finde out the definition of Etymologie, to the which he ſhall giue the third place. Then he ſhall ſeeke out the partes of the Etymologie, and firſt the moſt generall as letters: next ſillabs and wordes. Hauing the partes, he muſt ſeeke the formes: as wordes hauing number, & without number. And laſt he ſhall knit and ioyne togeather with ſhorte & apt tranſitiones the end of euerie declaratiõ with the beginning of the next. And ſo hauing defined, deuided & knit togeather the partes of the Etymologie, he ſhall make euery thing more manifeſt and plaine with moſt fit and ſpeciall examples. And after the ſame order he ſhall intreate the ſintax. This is a generall methode obſerued in all artes.

CAP.

CAP. XVI.

Of the illustration of the methode by examples, of Poetes, Orators, and Historiographers.

WE do not only vse this methode in the declaration of artes and sciences, but in the expounding of all thinges which we would plainely set forth. And therefore the poetes, orators and all sort of writers how ofte soeuer they purpose to teach there auditors, doe alwayes follow this order of methode, although they do not euery where insiste therein. Virg. in his Georgickes parted his matter as we haue sayd into fower partes: & in the first booke he intreateth of common and generall thinges, as of Astrologie, and thinges engendred in the ayer, and of cornes and there manuring, which is the first parte of his worke: then he vseth a litle transition in the beginning of the second booke:

This much is spoke of starres and husbanding.
Now will I thee Bacche begin to sing.

Next he writeth generally of trees, then specially of vines: the second transition is put in the third parte, but more imperfect and without the conclusion of the third

booke, of oxen, horse, sheepe and dogges:

Eke thee great Pales the Goddes of pasture:
And thee Apollo of sheepe the gouernour,
At Amphysus with praises I will sing.

And last the third trãsitiõ of the fowrth part is put in the beginning of the fowrth booke:

Now by and by with songe I will you shewe.
Thuplandish gistes of hony made of dewe.

Here therefore we maye see that the Poet hath studied to place the most generall in the first place, and the next generall in the middest, and the most spectall last of all. So doth Ouide in his fastes first propone the somme of his worke, and shortly after parte the same: & last hauing declared the partes, knitteth them togeather with short transitions: the Orators also in there Proemes, narrationes, confirmationes, and perorationes labour to obserue this order which they call the methode artificiall & naturall. Here Cicero first proponeth the matter and next parteth it. *Thou hast bene this fowertene yeares questor (sayeth he) Cn. Papyrius being cõsul: & I accuse thee of all thinges which thou hast done from that day to this day: there shall not be one hower found voide of thy theft, malitious doing, crueltie, and mischiefe.* Here is

the

the ſomme: now followeth the generall partition. *All the yeares (ſayeth he) are ſpent either in the office of the queſture: in the ambaſſade made in Aſia: in the office of the preture pertaining to the towne: or in the office of the preture, among the Siciliens. And therefore into theſe fower partes my whole accuſatiõ ſhalbe parted.* Of the which fower partes, and the leaſt member of euery parte he intreateth afterwarde, euery on in his owne order and place. And in the third oration knitteth together the firſt three partes with tranſitiones. *Now (ſayeth he) ſeeing I haue ſhewen his office of queſture and firſt dignitie to be full of theft and miſchieuous doing, I pray you gene eare to the reſt.* Then after he had ſhewen the faultes of the Ambaſſade, followeth the tranſition to the office of the preture. *But now let vs come (ſayeth he) to that worthy preturie and to thoſe faultes, which be more manifeſt to thoſe that be here preſent, thõ to me although I haue ſtudied and prepared my ſelfe to declare the ſame.* This tranſition is more imperfect lacking and epiloge. And laſt in the beginning of the fowerth oration he maketh ſuch a tranſition to the fowerth parte, which is of the preturie among the

Siciliens. *There is many thinges (honorable Iudges) which of necessitie I must pretermit, to thende I maye speake a litle of these thinges committed to my charge. For I haue taken vpon me the cause of Sicilia, that charge hath pulled me to this busines.* So Liuius in the beginning comprehendeth the somme of seuentie yeares, and thereafter deuided the same by decades.

CAP. XVII.

Of the craftie and secrete methode.

THis methode then in diuers enuntiations of one kinde, being knowen either by their owne disposition, or the disposition of the Sillogisme shalbe obserued howsoeuer the matter is clearly to be vnderstanded: But when with delectation or some other motion thy chiefe purpose is to deceaue the auditor, then thou shalt put some thing away which doth appartaine to thy matter, as definitions, diuisions and transitions: and set in their places thinges appertaining nothing to the matter: as digressions from the purpose, and long tarying vpon the matter: but most chiefly see that in the beginning thou inuerte thy order, and place some antecedentes

cedentes after their consequents. And surely this more imperfect forme of methode in respect of the exact rule obserued in the other, is not only mutilate by reason of the taking away of some of the matter: & redoundeth by the eking to of things extraordinary: but hauing some degrees of the order inuerted, is preposterous and out of all good fashion and order.